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Work and Current Religious Thought, including
THE PREACHER'S ASSISTANT, PREACHER'S MAGAZINE and CUT GEMS

VOL. X

JUNE, 1909

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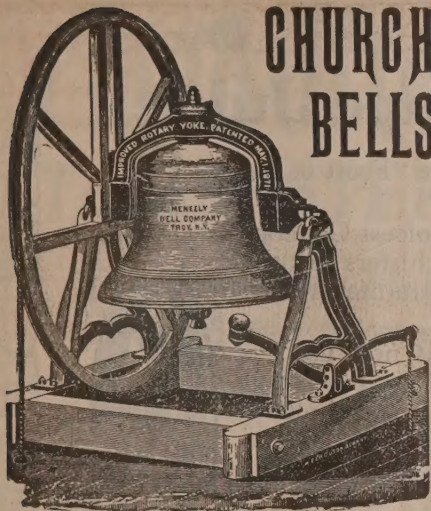
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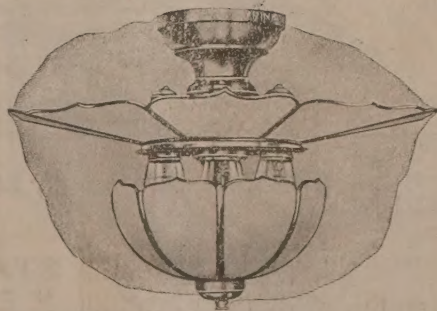
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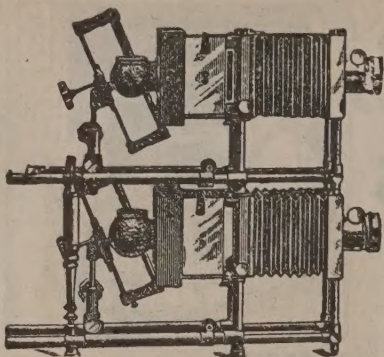
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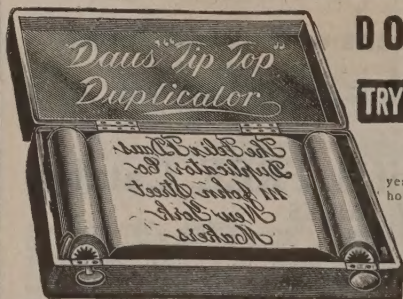
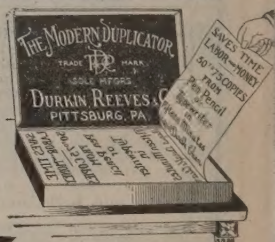
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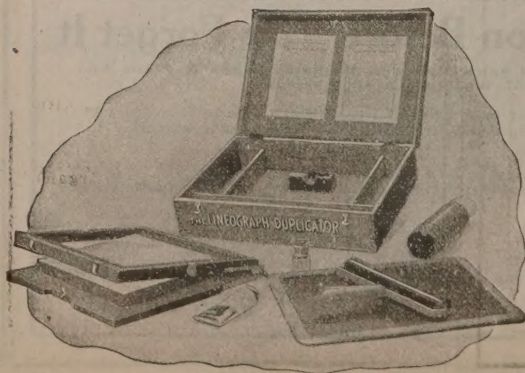
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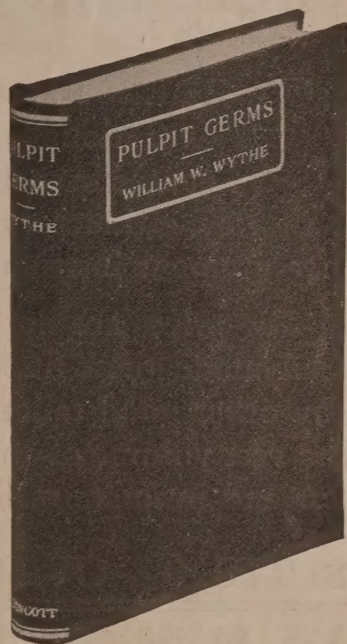
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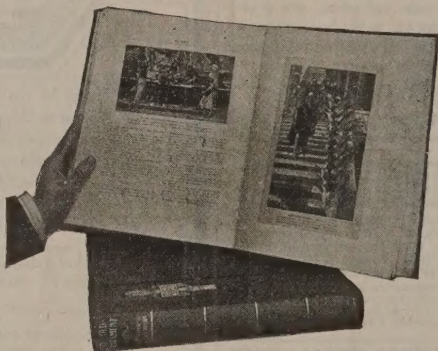
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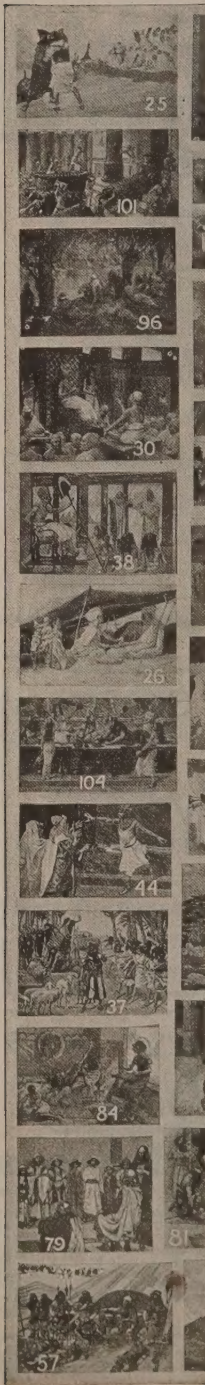
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Volume X

JUNE, 1909

Number 9

The Financial Problem—An Ever Present Trouble

REV. J. S. KENDALL, CLEVELAND, OHIO, IN THE RELIGIOUS TELESCOPE.

Every divinely-commissioned pastor is anxious that his church shall meet the full requirement of the Word of God as it relates to getting and giving. I fear that we who have been called to be leaders have been greatly at fault, and are much to blame for the present condition of the Church as it regards the subject of stewardship.

The cause is suffering much, and I believe largely from a lack of knowledge of the "thus saith the Lord." We have allowed thousands upon thousands of members of our churches to believe that they can consecrate themselves to grace without consecrating their possessions. Such neglect is ruinous. We have been so anxious about numbers that we have failed to give the truth of God as it relates to the consecration of self's possessions.

Dr. Josiah Strong says that a converted heart involves a converted pocketbook; that a conversion that does not lead to the dedication of one's substance is not a true conversion.

As pastors, we must lead our churches in the right and scriptural methods of raising their money. There is probably no scriptural prohibition of money-raising by suppers and socials, but it would require a stretch of the imagination to picture Peter and Paul dealing out tickets for suppers and concerts. You cannot think of Mary and Martha and the other women conducting the bazaar or other device so common today for the raising of money for the early church.

John Wanamaker says that "eighty per cent of our churches are sufficiently able to care for all the interests of the kingdom, and pay the pastor a good living salary, and will do so when the slipshod, spasmodic ways of raising money, such as by fairs, festivals and suppers are given up, and the church puts her finances on a business and scriptural basis, holding the members to an honest fulfillment of their vow as to giving."

The pastor must educate his people in this grace, and is blamable if he fails to teach them their duty faithfully as to getting and using their increase. Bishop Mills says that the minister should encourage his people to acquire the virtues of industry, economy, and thrift, that the average person may produce

and lay up more wealth that he may have more to give.

The pastor can, and without doubt must, lead his flock by an example of liberality. When they see his readiness to liberality, they will imbibe the spirit. When he is stingy and close, he will see develop in his people the same disposition.

Bishop Mills says, "Each minister can indirectly aid his own salary by faithfully and wisely teaching and practicing the claim of Jesus Christ and his kingdom upon the wealth of the world."

If we are to advance the interest of the kingdom we will have to preach more frequently on some phases of the relation of money to the progress of the kingdom. Once a quarter is not too often. I believe what the prophet says, "My people are destroyed for lack of knowledge."

The people must be educated to a high standard, and the work falls on us as leaders. In this matter we dare not complain or scold, we must be patiently and intelligently persistent. We may have to wait a little for results, but we never expect to reap the day we sow. We must be kind and respectful to the opinion of others, but be persistent in taking the scriptural standard.

Pastors are often to blame for the narrowness and selfishness of the people. Until I preached it I never heard a sermon on the duty of Christian liberality, and in fact there have been very few outside of my own that I have ever heard.

As a young Christian I never was approached with the suggestion that I should become a regular contributor to the Lord's treasury, or that a definite portion of my income was sacredly the Lord's. Evidently some one was to blame for the lack of the developing of this grace in my life.

When I found out for myself, I at once became a tither, and have now learned not to be content unless I give at least one-fifth of my income to the Lord. The preacher can educate his people in the grace of giving, and it is as much required of him as any other duty that confronts him.

A Layman's Plan For Raising A Church Debt

"It is the trustees' business to raise the money for the current expenses," he said. "It isn't right for a minister to have to go to the treasurer and ask for his salary. I remember the condition of things in our old church at ——. The pastor went down to the treasurer and asked for some money. The treasurer replied, 'Didn't I pay you twenty-five dollars a little while ago? What have you done with that?'"

"The young man told me about it and it made me provoked. I went to the treasurer and told him I thought such treatment of the pastor an outrage. 'You should pay his salary on time just as you pay any other man his salary when it is due.'

"Suppose there isn't any money in the treasury," said he. Then I told him it was the business of the trustees to go to the bank and borrow the money or collect it from the people."

My layman friend went on to say that on that church was a debt of \$800.00. It was bearing interest and was a source of great trouble to everybody. Many of the good people declared it ought to be paid off, but no one seemed to be willing to serve on a finance committee. Most of the members were confident that the time was not ripe.

One day a happy thought occurred to my good friend. It occurred to him that he would invite the church members to his home and lay the matter before them.

This he did. Seventy-two persons accepted his invitation, and at the close of a very interesting social evening, he talked to his guests about the debt and plead with them to pay it off.

Calling for a blackboard he told them he was not much of an artist but his favorite flower was the rose, and he proposed to construct a rose petal by petal, and would make the first petal himself in the form of a subscription to the debt raising fund of the ——— Presbyterian Church."

It is needless to say that most of the debt was subscribed then and there, and this layman completed the canvass a few days later.

There are a few points in this story worthy of consideration by every clergyman.

1. The people were willing to pay the debt when a feasible plan was set before them and they had confidence in the leader.

2. It was a layman, not the pastor, who did all the work and did it independently of the pastor.

3. There was a definite plan and a rather unique one. The likening of a debt raising fund to the construction of a rose is novel. We have heard of marking off blocks, shares, and other things on a blackboard, but the rose growing scheme could easily be used by a pastor in raising current expenses or mission funds or any other special offering.

How To Get A Salary Raised

1. Do faithful, systematic work. When a young man enters business or professional life he is told to *make a place for himself*. This means that he is to interest himself in his work, study it, read up about it, work over time, if necessary, and make himself indispensable to his employer. Promotions come to men who do such work.

In the ministry a man's *time* belongs to his church, or at least eight or ten hours of every day do. There is no time for idleness or dawdling. The man who is to succeed must produce good work

James A Garfield once advised young men to "be fit for more than the thing you are now doing. If you are not too large for the field you now occupy you are too small for it."

It may be that the preacher needs to take up a course of reading, to attend a convention, or get into touch with new ideas. The people may be tired of his present ways of doing things. Perhaps a study of elocution would help some. A new style of preaching, or a fresh lot of stories, or an absence of them for a while would brighten up his work.

The man who finds himself in a small field with a small salary must "make good" *there* just as truly as a man in a larger field with a larger salary. This is a practical age, and a modern congregation has no financial or any kind of sympathy with a man who does poor work!

2. Educate the congregation to higher and better things. There are many men who do not realize the needs of a modern minister. There are some who give liberally to everything else but the church. These men must have it made plain to them that they should give more.

We heard the other day of a church of eight hundred members, only eighty-one of whom contribute anything to its support. We also saw a very wealthy man recently give fifty cents to a special church offering. His share should have been fifty dollars.

The pastor must educate the people to give more liberally. There are pamphlets and literature of various kinds which may be had at his denominational headquarters. These may be tactfully distributed. A generous man—a layman from some other parish—may be invited to speak to the men of the congregation about their duties to their local church and pastor.

It is not wise to scold, or whine, or complain. A brave spirit is better. Good cheer and inspiring confidence do more to encourage and win men than most anything else.

A frank talk with the trustees will sometimes help them to see more clearly their duty toward their pastor. It is a doubtful course for a pastor to talk much about his salary from the pulpit. The congregation may misunderstand his motive. It is proper and necessary, however, to preach on general benevolence and generosity, but the salary question better be kept in the background.

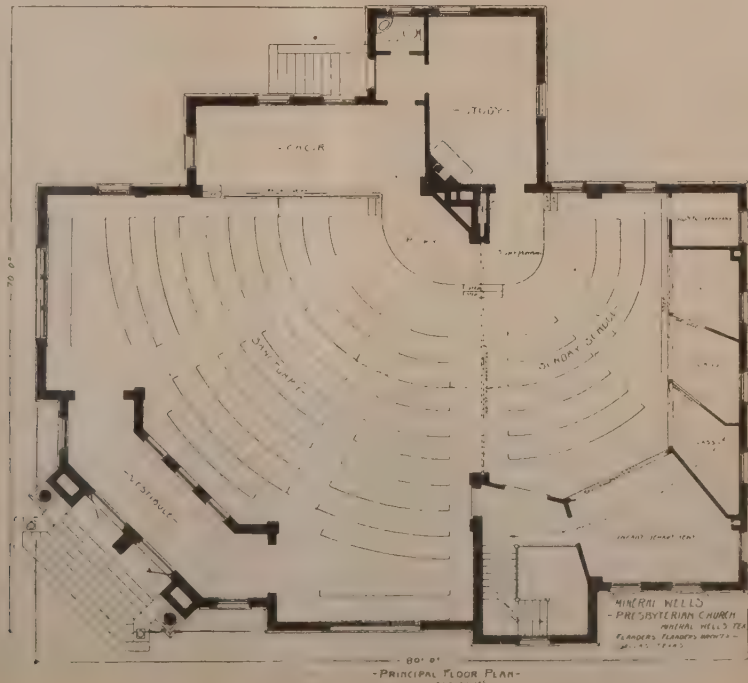
Colonial or Greek or Gothic



First Presbyterian Church, Mineral Wells, Tex.

We take pleasure in illustrating two churches in this issue. Our interest in them is caused by the fact that they are steepleless. Gothic architecture for cathedrals is all right, but to imitate a cathedral that required 100 years to build with a \$5,000 church is incongruous. The cathedral was an expression of worship to God in an age when God was afar off. The expression today should embody the

idea of a meeting place or God dwelling with man. Many early churches in New England embodied this idea in the Colonial style, a protest against the religious intolerance of the cathedrals. This new style of church is coming out of the west. For the plans of the Mineral Wells (Tex.) Church we are indebted to Flanders & Flanders, architects, Dallas, Tex., the description having been furnished by



Flanders & Flanders, Architects, Dallas, Tex.

Rev. R. C. McAdie, pastor, Mineral Wells, Tex.:

Editor Expositor: Your April issue contains an article entitled "A Model Church," which proved quite interesting to me because it bespeaks a need and achievement somewhat similar to our own. As stated in the above article the erection of a \$10,000 church by a congregation of only 110 members of average means, is indeed quite an accomplishment, and certainly shows real consecration—and should prove a stimulus to other churches. For the help of others then, allow me to state briefly what the Lord has enabled a congregation of just a hundred members to do in the last year. Last August our church and manse burned down, leaving us homeless. The two structures were worth some \$6,000. The full amount of insurance, \$3,000, was paid us. Our services were held in a vacant storeroom and plans were made for a new edifice. The result was, and is, that in June we hope to occupy a handsome and commodious building, the cost of which, including a \$1,500 pipe organ, will aggregate \$17,000. An auditorium fifty feet square, a Sunday School room forty by thirty feet, for organ and choir a space of twenty by ten feet, and a study behind the platform in size fourteen by twenty feet, make up the floor space. The dome crowns the center of the church, rises to a height of sixty feet above the sidewalk, and the top of this dome, when electrically lit, is the signal for services. The walls, outside, are finished in a dark gray-mottled pressed brick, inside plastered and tinted in light green. Over twenty-five stained glass windows furnish light; in addition to which a stained glass skylight, octagonal in form, and eighteen feet in diameter, throws light from the dome into the center of the main auditorium. The seating capacity of this will be 275, that of the Sunday School room 150. The main entrance occupies the southwest corner; on the north, entrance is obtained to the study and choir, on the south a stairway from a door in the basement leads to the Sunday School room. The floor will be covered with cork linoleum in tan, the pews and pulpit furniture in dark oak, the lighting by electricity and gas; all of which will certainly make one of the most attractive

churches in this state. Subscriptions to the building fund vary from \$100 to \$1,000 dollars, and a loan of \$5,000 constitutes the debt with which the church enters on its career. This has been a source of great joy and thankfulness to the congregation, and we give all glory to God, whose temple it is.

R. C. McADIE.

ANOTHER COLONIAL STYLE.

We illustrate below the Elmwood United Presbyterian Church at Des Moines, Iowa. A similar style of architecture is used in the parsonage.

HOW TO INCREASE GIFTS TO BENEVOLENCES.

When Dr. Sydney Strong was pastor at Oak Park, Illinois, he developed a fine working plan, but, as he said at the time, there was a layman behind the plan.

He describes the plan this way, "A gentleman invited twenty gentlemen to his house for supper. A committee of twenty was formed. This committee printed a list of the causes, then divided the members of the church into twenty classes, and at the beginning of the year made a canvass of the whole church."

This plan doubled the benevolences for two years. Rather than undertake the personal responsibility of raising the benevolences, a pastor could accomplish much more, many times, by seeking for the right man to interest and push the work. Men everywhere are taking more interest in missionary enterprises than they used to. Let us discover such men in our churches and set them to work.

ILLUSTRATED MISSIONARY EVANGELISTIC TRAVELOGS.

A new departure in stereopticon work especially designed for summer service and open air meetings.

These timely topics are helpfully discussed on page xxii of this issue. The Christian Lantern Slide and Lecture Bureau is coming to be a recognized force in developing missionary interest and spreading missionary intelligence throughout the home land. An interesting experience is told in their folder, "The Living Gospel."



Elmwood United Presbyterian Church, Des Moines, Iowa

ILLUSTRATIVE DEPARTMENT

Preacher's Quarry of Social Ethics

WILBUR F. CRAFTS, INTERNATIONAL REFORM BUREAU,

BILL POSTERS AGAINST THE DEVIL. (456)

It is a significant fact that may be used with terrific effect by a practical preacher that the National Bill Posters' Association in their last meeting in Chicago voted that they would refuse to post placards on which there were pictures of the devil.

A Philadelphia preacher commending this action, says:

"The forces of evil are too serious to be made a jest of. The influence of such posters upon the public has been most marked, especially on children. In this reckless age when the tendency to make light of all the graver concerns of life is paramount, society can ill afford the lessons in mocking unbelief which such pictures afford."

It is very curious that any minister could stop at that point with so splendid an opportunity for striking the bill posters a double blow for putting up pictures that make devils out of children. The fathers and city fathers should both insist, as they have done in New Haven, that pictures representing stabbings and other brutal killings, and pictures whose manifest tendency is to dishonor woman and corrupt childhood and manhood, shall not be allowed on any billboard of the city. In every community, someone should get a copy of this New Haven ordinance from its mayor, and with this devil illustration for a fulcrum see that it is put in place as part of his duty to his own city as a moral leader.

DEMAND DECENT BILLBOARDS. (457)

A great fuss is often made over cleaning the streets of mud and paper. The moral street cleaning that pastors, parents and citizens should insist upon is street cleaning for the eyes that women and children may walk the streets without either insults or contamination. Decent billboards may well be demanded in the name of art as well as morals. Public taste is being corrupted by pictures on every side that look as if a paint shop had been struck by lightning. Some will co-operate in the name of art who seem to be indifferent if applied to from the side of morals. There is a large group of associations aiming at a more beautiful city, at a more beautiful village. Let this idea be exalted with the idea of reinforcement of moral beauty.

WORLD POLITICS. (458)

No more inspiring theme can be taken up in colleges and their clubs at this time than the study of world politics, beginning with the crusades by which even in war nations needed co-operation. A second chapter would be the treaties made by all the greater powers at the close of wars to effect peace and preserve the

balance of power. The third chapter would be the movements in times of peace to keep the peace, including the establishment of the Hague court and other movements for international arbitration. The fourth chapter might be made up of the philanthropic and commercial co-operation of nations, including the Red Cross and other mitigations of war, and the Postal Union and other conventions of commerce and intercourse. But there is a fifth chapter which has been little noted: the development of international moral legislation which often has a commercial side. This begins with the international actions to outlaw piracy and the slave trade, and has now reached the two other forms of piracy and slavery—the traffic in girls in civilized countries, and in intoxicants and opium in uncivilized countries. A convention of seventeen nations has been held at Brussels three times, including one this year on the restriction of liquor selling to savages in Africa, which is a menace alike to markets, morals and missions, and at Brussels also there has been a conference on the international traffic in girls, a more horrible piracy and slave trade than has been known in the past.

The world should demand another conference at Brussels unless the next Hague court completes the world government by adding the legislative and executive departments to the world court already established (as is proposed) to deal with the gambling question internationally, for the United States, for instance, having suppressed all American lotteries is continually invaded through the post office department with solicitations of German, Mexican and Canadian lotteries. A letter before me from the assistant attorney-general of the post office department contains this sentence in reply to a question:

LOTTERY IN U. S. MAILS. (459)

"The post office department has no information of any action which has been taken by this government in the past in the direction of securing the co-operation of the German government in the suppression of lottery enterprises carried on by its citizens and promoted through the United States mails."

Certainly such action ought to be taken by our government under demand of the people to shut out not only German lotteries but those of Mexico and Canada and other countries.

Curiously enough, Canada, highest in morality of nations, has a form of lottery under the pretense of an art distribution in Montreal, or had at last accounts, which is allowed to rob the American people, masquerading as obscenity so often does under the guise of art. As this invasion of lotteries is robbing the poor in all countries and debauching the families of the rich especially through Monte Carlo, which apparently exists as a separate

municipality only for this purpose, only an international robbery, a demand ought to be voiced, by business men as well as moralists all over the world for international prohibition of lotteries that must sometime be sent to the limbo of crimes against civilization with piracy and slavery and the traffics in lusts and appetite above described.

OUTRAGES AGAINST THE NEGRO.

(461)

In a letter before me an appeal is made that as a reformer I ought to take up the question of outrages against negroes such as have recently made Atlanta almost as much a scene of carnage as Cuba. Certainly something needs to be done to check the increasing sway of Judge Lynch, but I believe nothing would so effectively diminish the lynchings as to increase the area of no license. My information is that neither the lynchings nor the outrages that prompt them are common in no license communities. White men in the south and white men everywhere should see that where there is a considerable number of blacks there is a supreme reason for closing up the saloons since these emotional children of nature are less than almost any others able to endure the maddening influence of drink, and it is drink also that drives on the crowds that outrage civilization by taking the law into their own hands. To reform the lynching evil, therefore, at both ends, stop the outrages of both whites and blacks, the fundamental remedy is to stop the sale of intoxicants.

WHY THEATRES ARE VILE (462)

It is on the neurotic side, I am convinced, that we shall find in part an explanation of the present dramatic tendency. New York is a city of abnormal and uneasily nervous tension. The New Yorker works, keyed up to a strained pitch. After work ceases the whole psychologist being droops. Nervously, the man is spent and flaccid. If you will track the average "man of affairs" after he leaves his business, you will find him making an alcoholic progress uptown from bar to bar. This does not mean that he is getting drunk. It means, simply, that he is striving to bring his depressed and fagged out nerves up to the concert pitch at which the normal person lives. After dinner he is ready for amusement. Often it is gambling, the excitement of which keeps him up. Or it is the theatre. Of this he says "I don't want to see anything that makes me think I'm too tired. Let's take in something with 'go to it.'" What he really and unconsciously means is, not really that he is too tired to think but that he needs a mental cocktail, something that will spur his jaded nerve centers up again. Shock will do it, the appeal to the animal and the animal within him will do it. Hence the success of the present drama, amidst a disintegrating public largely composed of refugees from depressed nerves—Daniel Hopkins Adams in *May American*.

BREWERS POOL FARMERS (463)

The *Bottom Up* gives the confession of one such, which we copy.

"I am a farmer, and I raise rye. One day I took a bushel of my rye down to the distiller and sold it to him for fifty cents. The distiller got out of that bushel of rye three and a half gallons of proof whisky—although I hear now that he can get four gallons out of a bushel—which he sold to the saloonkeeper.

"I then started in with that saloonkeeper, to drink up my bushel of rye at ten cents a drink, eight drinks to the pint, or eighty cents for a pint, or six dollars and forty cents for a gallon. The three and a half gallons of proof whisky which my fifty-cent rye made had cost me twenty-two dollars and forty cents. I had to sell enough rye to the distiller to get money to pay the saloonkeeper. When I hauled my forty-four and four-fifths bushels of rye to the distiller to pay for what he had gotten out of one bushel, I said to myself, 'What a fool I was!'

"Is there another farmer as big a fool as I was?"

WHAT IS THE MATTER WITH CUBA?

(464)

It is passing strange that the cause of the political tempests constantly breaking in the Spanish republics be the cause of us never seems to dawn upon the minds of our statesmen. All of these republics have the American Constitution as far as paper is concerned, with the improvements suggested by our one hundred years of history, but the trouble is that they do not have our institutions by far the mightier, the more solid, the more and the more solemn. All Spanish peoples spend their Saturdays in brown and black processions, and so they are brown and stolid on election day, voting their elections by means of revolutions. It ought to be self evident to any one who takes time to think that no nation could develop manhood enough to govern itself and protect property and life and morals that does not take at least one day for thought and self improvement. Strangely enough Secretary Root being down among the Spanish people, instead of illustrating the quiet Sabado that loudly expresses the difference between their manhood and our stolidity, increases the Sunday ferment by participating in half a dozen Sunday dinners in one day, and when our Cuban government is breaking up, very largely for the lack of such manhood as the Sabado supplies. Secretary Taft, of the War Department, as he was then, and Secretary Wilson, when on Sunday, to deal with the problem, although the matter was determined upon a half week before. All of these are high minded men and capable statesmen, among the best we have, those who have taught them and prepared to them are quite as much as four to one against the never developing the great traits which Washington represented. That liberty cannot become without morality, but morality without the Sabado.

Biographical Illustrations

From "The Life of Alice Freeman Palmer," by her husband, George H. Palmer. Published by Houghton, Mifflin Co., Boston, Mass.

"The Life of Alice Freeman Palmer" will enrich the life of any one who reads it—but for any one who teaches—it will do more. Her story will inspire courage and strength, and lead on to greater sacrifice.

Her life was commenced among the most simple surroundings, not part of two younger sisters and a brother falling largely upon her shoulders when she was two years old. In later life she spoke of a lag of backward and unsuccessful first years, having been considered fortunate by her family. Both parents were profoundly religious and the Bible and Pilgrim's Progress made deep impressions on the child. She joined church at fourteen.

Many influences conspired to make her life as useful as that of any American woman.

Born on a farm in 1850.

In Windsor Academy, 1866.

Graduate Michigan University, 1870.

Teacher for three years, and was called to Willsboro to teach in 1876, becoming president of Willsboro at the age of 16.

Resigned and married in 1887, and died in June in 1892.

At her death her husband received nearly two thousand letters from statesmen, school girls, clergies, lawyers, teachers, country women, authors, missionaries, ministers, men of letters, all feeling the magnet of her personality, and the lives her action had caused them.

The following example of self-sacrifice was typical of her whole life, and it seems to me it was the truest expression of a self-sacrifice which had been growing within her from her age of five, and which continued to grow and blossom and bear fruit.

SHE GAVE HERSELF 406

"The year having the want to college, the Willsboro church found that its evening meetings were uninteresting on account of unedifying topics. There was no central chandelier, and the few lamps scattered about the room kept it dimly lit. Though Alice was then gathering money for her college course, she presented a chandelier to the church, warning the pastor that winter and going without a coat."

Two years, when, as he saved herself a coat to give her church a chandelier, at 40 raised over \$4000 in one year for Willsboro.

THE PERSONAL TOUCH 407

Miss Freeman suggested that she state herself and present her work by donating personal expenses and using her strength at getting books of lasting consequence. Her reply was: "I am going to make girls wiser and happier. Books don't say much toward that. They are uninteresting enough, and really dead things. Why should I make parts of them? It is the people that count. You want to get people and people, they want other people, these others will, and so you go on working forever." "Instantaneous," Mr. Pal-

mer adds, "she adopted the idea of Jesus, that if you would remind the world, the great way is not to write, but to devote your fleeting years to persistent talks with a dozen young fishermen."

HOW SHE WON GIRLS 407

When teaching in a private school in Lake Geneva, she won a teacher friend as follows:

"You ask how I work among girls to gain influence. Let me talk to you a little about it."

"As I lived among these young people day after day, I felt a want of something; not intellectual or even religious culture; not a lack of physical training or that sequentance with spirit life which can be so charming in a true woman, but a something I most call heart culture, in lack of a better name. Every one was kind, but cold. There was no intentional freezing, nor an absence of the sunshine which melts his own way. Looking on and into them, I said, I will try to be a friend to them all and put all that is truest and sweetest, sunniest and strongest that I can gather into their lives. While I teach them solid knowledge, and give them real school drill as dutifully as I may, I will give, too, all that the years have brought to my own soul. God help me to give what he gives—sympathy—and make that self worth something to somebody. Teach me to live all or be cast away for the sake of the infinite possibilities locked up in every human soul. Discouraging myself as to the future of these girls, to whom as women I have tried in this life, among them to make them feel they can always come to me to happen and to set times in restless moments or homelike and rest hours. Whenever they want help or comfort, my door and heart shall be open. Not that I have said this. I have just felt it, and I think they feel it too. We lived together every evening, and every morning at chapel service their faces look up into mine. Keeping my eyes open for chances I let the rest take care of itself—a word, a look, even the touch of a hand; and by and by, when the time comes, something more."

HER DECISION 408

In every deep nature thoughts of love are allied with thoughts of God. When fourteen years old she joined the Presbyterian Church. It is a happy moment for any one 14 as when face to face with God, we formally announce that hereafter we are accountable to him alone. It marks the attainment of full self-consciousness. The young soul now takes itself in charge and says, "Mine is the decision. I have chosen my way of living held on life." The authority of parents is at an end, and succeeded by the laws of reason, righteousness and human willful. So at least Alice Freeman understood her crisis. To it education here and religion all contributed. Experiences which for years must be as separately and at much later periods, she experien-

tered in their collective force when she had barely entered her teens. Her scale of growth is different from the ordinary. She needed to start early, so as to pack into her forty-seven years what others hardly include in three-score and ten.

HER CONSECRATION. (469)

Always devout, she now consecrated herself, and for the rest of her life the desire for the utmost service of God's children seems to inspire every private impulse. In her case religion did not appear in its negative character, as restraint; it always signified freedom and enlargement. It brought assurance of humanity's kinship with the power which dominates all. No situation can therefore arise in which hostile forces are engaged against us, nor need we be crushed by an indifferent world. Every harshest circumstance contains some novel mode of access to God and our broader life. Of these matters she seldom spoke. I never knew her to argue them. They merely represent her working conviction, confirmed by every day's experience. She thought personal life as she knew it in herself more intelligible, particularly as it rendered an otherwise stupid world intelligible too, and enabled her everywhere to live in her Father's house.

TWO EVENTS OF HER GIRLHOOD. (470)

In the year before she went to college two events occurred deserving mention. The Windsor church found that its evening meetings were unattractive on account of adequate light. There was no central chandelier, and the few lamps scattered about the room left it cheerless. Though Alice was then gathering means for her college course, she presented a chandelier to the church, earning the money that winter and going without a coat.

During the winter, too, Anna Dickinson came to Binghamton for an evening lecture on Joan of Arc. Alice had never heard a woman speak. She persuaded her father to take her in the sleigh over the more than twenty miles of dark country road, and was deeply moved by the speaker.

The lines below were written after lightning had destroyed the room next to the one in which she lay sick. They were used as a hymn at her memorial services:

THE TEMPEST. (471)

He shall give His angels charge

Over thee in all thy ways.

Though the thunders roam at large,

Though the lightning round me plays,

Like a child I lay my head

In sweet sleep upon my bed.

Though the terror come so close,

It shall have no power to smite;

It shall deepen my repose,

Turn the darkness into light.

Touch of angels' hands is sweet;

Not a stone shall hurt my feet.

All thy waves and billows go

Over me to press me down

Into arms so strong I know

They will never let me down.

Ah, my God, how good thy will!

I will nestle and be still.

HER IDEAL SERMON. (472)

Mr. Durant, the founder of Wellesley College, was a lawyer, but on the death of a son gave up his life to philanthropic efforts. Miss Freeman wrote home as follows:

Mr. Durant preached today. If only you could have heard him, all of you! It seems as if some great strange thing had happened, and we must speak and walk softly—as when some one has died. There was an atmosphere of sacredness about it all. It is enough to break one's heart to see his grand white head among these hundreds of girls, and hear him plead with them for "noble, white, unselfish womanhood;" to hear him tell of his hope and happiness in them, and his longing that "the blood of Jesus Christ should cleanse them from all sin." That was his text. I never heard and never shall hear anything quite like it for clear logic and tender appeal. This is the second time he has preached.

A CRITICISM ON A SERMON. (473)

I heard a man at church this morning whose voice called back the dear old Windsor days. I wonder how the sermons which I used to think so good there would impress me now! This was a half hour of absolute commonplace. The man appeared to be a devoted soul who really wished to be useful, but who hadn't an idea in his head of what people are thinking about. If such people would only buy farms and withdraw from trying to be leaders! Religious people now feel that they have no right to waste time in hearing pious nothings uttered by men who will not take the trouble to do anything. [Those old Windsor days might have reminded her that it was mediocre preaching that led her out to a broader life.—Ed.]

A negro preacher, whose supply of hominy and bacon was running low, decided to take radical steps to impress upon his flock the necessity for contributing liberally to the church exchequer. Accordingly, at the close of the sermon he made an impressive pause, and then proceeded as follows:

"I hab found it necessary, on account ob de astrigning ob de hard times an' de general deficiency ob de circulation mejum in connection wid dis chu'ch, t' interduce ma new ot-matic 'election box. It is so arranged dat a half dollah or quartah falls on a red plush cushion widout noise; a nickle will ring a small bell distinctly heard by de congregation, an' a suspindah-button, ma fellow-mawtals, will fiah off a pistol; so you will gov'n yo'-selves accordingly. Let de c'lection now p'-ceed, while I takes off ma hat an' gibs out a hymn."

Illustrations from Life of Chas. Darwin

RALPH D. KEARNS.

UNCONSCIOUS LOSS OF SPIRITUAL POWER. (474)

Judges 16: 20.

While a student at Cambridge University Darwin was exceedingly fond of music. Very often he went to King's College Chapel to hear the anthems rendered on week days. Sometimes he hired the chorister boys to sing in his rooms. But as he became interested in science he ceased to give any attention to music. When 59 years of age he received a letter from his friend, Sir J. D. Hooker, saying that he had recently attended a rendition of the Messiah. He replied that the Messiah was the one thing he would like to hear again, but feared that his soul was too dried up to appreciate it as in former days, for he had become a withered leaf to everything except science. So will one lose his spiritual facilities unless constantly cultivated.

USE OF TIME. (475)

Ephesians 5: 16.

When a boy, Darwin had a remarkable love for the study of birds and animals. His clothes were in readiness for dressing as soon as he awoke, and at once he would hasten to the place of hunting. On one occasion he arrived at the place of hunting before daylight. He kept an exact record of every bird and animal he captured. This systematic use of time was one reason for the great work he accomplished. To obtain success in any sphere one must redeem the time.

PRAISE. (476)

Romans 13: 3.

Darwin received one of his greatest encouragements from Sir J. Mackintosh. That eminent man referred to him saying: "There is something in that young man that interests me." Darwin valued the remark, and said that it is good for a young man to hear such praise as it helps to keep him in the right course. The world is given to criticizing, but praise would encourage every man to live a better life.

GOD. (477)

Psalms 19: 1.

Nature was the greatest teacher of God, declared Darwin. It was impossible for him to think that this grand and wondrous universe, with our conscious selves arose through chance. Centuries before David had declared this same truth when he said: "The heavens declare the glory of God, and the firmament sheweth his handiwork."

FRIENDSHIP. (478)

Proverbs 27: 17.

Few men have been more true in friendship than was Darwin. In serving a friend he would not spare himself, and his most precious

time and strength were willingly given to him. He was never known to injure a friend, and the friends of his youth were friends throughout his life.

TAUGHT BY CONSCIENCE. (479)

Acts 23: 1.

While a student at Cambridge, Darwin went out to the home of a friend for a two days' shooting. On the second day he traversed some of the country traveled the day before and picked up a little bird not quite dead, but lingering from a shot it had received the previous day. The suffering of that little bird made a painful impression upon his mind, so that he could not reconcile his conscience to engage longer in such cruel sport.

FAME. (480)

1 Chron. 14: 17.

When he was fifty, Darwin was accused by an old acquaintance of working merely for fame. This statement grieved him intensely. He at once wrote: "You do me an injustice when you think that I work for fame; I value it to a certain extent, but if I know myself, I work from a sort of instinct to try to make out truth." But the man who advances truth has a guarantee of fame.

SERVICE FOR FELLOWMEN. (481)

Ephesians 6: 10.

Darwin was a man of splendid character. He believed he had acted rightly in devoting his life to science, and felt no remorse from committing any great sin, but his keen regret at the time of his death was that he had not done more direct good to his fellowmen.

THE PASTOR.

C. E. M.

The Sabbath day was ended.

The Pastor sought the quiet of his home, And in the silence with himself communed. He had met the people face to face, And with message from the King of kings Had plead with them to hear and heed; Now he must answer make unto his Lord. So, while he thought, this prayer he winged to God:

"Bless thou the word thy servant spake,
And lodge it in the heart;
Help them, O Lord, for thy dear sake."

While praying thus to him there came such sense

Of sweet relief and perfect rest of faith
As come to all who trust his Name and Word;
Through the stillness stealing, like gentle sound

Of lute or harp when swept by angel hands,
Upon his ravished ear there came these words:

"Why shouldst thou be cast down, my soul,
And why disquieted in me?
Hope thou in God; thou yet shalt praise,
And thou his great salvation see."

Stories of Gospel Songs

THE GLORY SONG. (482)

The author of this stirring hymn, Mr. Chas. H. Gabriel, was born in the late fifties of the last century, in Iowa, and spent his earlier years on a farm in that state. At the age of seventeen he left his home and started out into the world, alone and unaided, to attempt the realization of his boyhood's dreams. In this he has been eminently successful, in spite of many difficulties. He is genial and sympathetic; he is a lover of little children and a helper of men in their times of need. His melodies are universally popular, and have received the highest commendation.

During the early summer of 1900, while bicycle riding with E. O. Excel, for whom he was at the time preparing manuscript, he said: "I've got a song that is going to live!" He then gave the title of, and made brief quotations from, "O that will be glory."

Its author received only ten dollars for the copyright and sole use of it; and this admirably illustrates the fact that gospel songs are not always written merely for gain.

ALEXANDER'S BOYHOOD. (483)

Charles M. Alexander has made the "Glory Song" famous wherever the English language is spoken. He was born on a farm in Tennessee thirty-eight years ago. His parents were earnest Christians, and both were excellent singers. On Sunday afternoons people would drive from far and near over the hills and gather on the pleasant veranda to enjoy the singing of hymns, led by the father. The boy early developed ability of a musical nature, and his parents did all that they could to encourage him. He says:

"I read in some magazine about Gilmore, the famous band leader, in which it was told how, from a poor Irish boy coming over to America, he had gradually perfected himself in music until he had brought together one of the largest bands in America; and how, eventually, he had organized a great choir of singers in New Orleans. I thought that if that little, lone Irish boy could do that, there might be some chance for me. I never quite got that magazine article out of my mind. I went to studying band instruments from a scientific standpoint—what combinations of strings, brass or reed instruments, would produce certain effects. I would go and listen to orators to see how they controlled their listeners, because I knew that if I was going to handle big crowds successfully I'd have to learn how to get and keep their attention. At that time I was between fifteen and sixteen years of age. I read a good deal of religious literature, and also the biographies of many great men both of England and America, and I found that reading them gave me an insight into the work for which I was preparing."

He finally became an instructor of music in Maryville College, Tennessee, where he remained until his twenty-fourth year, when he entered the Moody Bible Institute, Chicago, and took a full course in gospel hymnology

and in Bible study in order to prepare himself thoroughly for what he had determined should be the great ambition and aim of his life—the reaching of the unsaved through the singing of the gospel.—*From "Famous Hymns of the World," by Allan Sutherland.*

ELLEN HUNTINGTON GATES. (484)

One afternoon in the winter of 1860, Mrs. Ellen Huntington Gates, of Newark, N. J.—sister of the late Collis Potter Huntington, president of the Southern Pacific Railway—wrote a little poem entitled "Your Mission," the first stanza reading:

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boats away.

Mrs. Gates did not expect the lines would be called a hymn, or that they would ever be sung; but the "Singing Pilgrim"—the late Philip Phillips—found them in a newspaper, set them to good music, and the song had an historic mission especially during the Civil War. I will let Mr. Sankey tell an interesting circumstance connected with the early use of the song:

"Away back in the first days of the war a young man with a remarkable voice was invited to sing in the Senate Chamber at Washington, at a meeting of the United States Christian Commission, which had met under the presidency of the Hon. William H. Seward, secretary of state under President Lincoln. The hall was crowded with leading statesmen, prominent generals of the army, and friends of the Union. The song selected on this occasion was Your Mission. The audience was spellbound as the singer went on from verse to verse, until he reached the fifth stanza, which roused the meeting into great enthusiasm. The climax of the song was attained in this verse, which seemed so well fitted for the hour:

If you cannot in the conflict
Prove yourself a soldier true;
If, where fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

"The great heart of Lincoln, who sat near the singer, was profoundly moved, and he hurriedly wrote the following note which was handed to Mr. Seward:

'Near the close let us have Your Mission repeated by Mr. Phillips. Don't say I called for it.

'A LINCOLN.'

"The song was repeated, and this incident was heralded throughout the country by the public press, thus calling attention to the wonderful power there is in appropriate song well sung by a single voice to rouse and thrill a great audience."

Mrs. Gates also wrote 'Oh, the Clanging Bells of Time; and the Home of the Soul'—beginning with the line, "I will Sing You a Song of that Beautiful Land."—"Hymns Historically Famous," by Nicholas Smith.

"I HEARD THE VOICE OF JESUS SAY." (485)

"I heard the voice of Jesus say," the finest and perhaps most loved of all Horatius Bonar's hymns, was written while the author was minister at Kelso. His son tells me that he would take his notebook, and while thinking out the lines of his hymn he would be busy with his pencil, making little sketches all over the margin of the page. It is evident from the manuscript that Dr. Bonar, like John Wesley, made use of a kind of shorthand, though in his case the signs employed bear a strong likeness to Pitman's system. The original manuscript of "I heard the voice of Jesus say" is now very much worn and faded. It is written in pencil, and the photographer who copied the original tells me that he had to give an exposure of something like three-quarters of an hour in order to get even a fairly good result.

Dr. Bonar's notebook, which is now one of the most precious relics he has left behind, contains, I believe, many other hymns, including "I was a wandering sheep," written two or three years previous to "I heard the voice of Jesus say," and that very beautiful resignation hymn, "Thy way, not mine, O Lord," written in 1855.—From "Famous Hymns," by F. A. Jones.

A SUGGESTION.

Cleveland was visited lately by a furious storm which blew down churches, houses and factories, doing millions of dollars' worth of damage. The next issue of The Epworth Outlook, the weekly bulletin of the Epworth Memorial Methodist Church, contained a dozen Bible verses, the most striking passages referring to wind in the Scripture. Think you there was one of that congregation who did not read these selections with interest?

Editor The Expositor:

You seem to aim at the up-to-date pastor. I refer you to the reply of a preacher who was blamed for not preaching for the times. He replied that he was not preaching for time but for eternity. Give us more of Spurgeon and Matthew Henry. If God's word does not attract then it is time for the church to have a prayer meeting every day. I have used Hitchcock's Analysis as a basis for Bible readings for the young people. Some of your schemes are fads.

"A. GERTSCH."

Hope, Mo.

Cut Gems

J. E. RUSSELL.

CRITICISM ARGUS-EYED. (486)

Revelation 3:17.

There was once a painter who was noted as a savage critic of other artists. He was asked why it was, with his severe critical standard he could ever pass on his own works, and he frankly answered: "When I look at my own work I have only two eyes, but when I look at the work of others I am argus-eyed, I have a thousand eyes."

CONFESSING OTHERS. (487)

1 Timothy 1:15.

"My God, I mean myself," said a saint in all the general confession of the church which is purposely wide to include all. "My God, I mean myself," though we generally mean everybody else but ourself.—Hugh Black.

CARTING FOR MEN. (488)

2 Corinthians 2:11.

On some of the moors, when the grouse have been shot at by more or less successful sportsmen for the greater part of the season, they naturally become shy, and then the trick is adopted of "carting for grouse." A horse and cart in charge of a smock-frocked driver is sent across the moor, and the sportsman gets at the birds who have no fear of the rustic wagoner under cover of this familiar object on the landscape. If pastors would tie workmen to them, let them approach them in their shops—go "carting for workmen."

THEOLOGIAN'S FAITH. (489)

Job 19:25.

Dr. John McClintock once told Mopcur D Conway that no theological statement had ever satisfied him like the voice of Jenny Lind singing: "I know that my Redeemer liveth."

THE HEALED LAMB. (490)

Hebrews 12:7.

I once heard of a Scottish shepherd who was sorely tried by the misadventures of one wild lamb. It gave more trouble than all the flock. It seemed incorrigible. One day the shepherd took the lamb and deliberately broke its leg. Cruel shepherd! Nay. Having broke the leg, he carefully set it again, tenderly bound it up, and then lovingly carried the helpless creature in a sling about his shoulders. Day after day, while the healing was in process, the shepherd bore the lamb, giving it food and drink from his own hand. He nursed it with a mother's tenderness. When the healing was complete, and the lamb was placed upon its feet again, it was seen to be the closest follower in the flock. It never left the shepherd's side again.

GLORIOUS WORK. (491)

1 Corinthians 15:58.

Shall we write Iliads on rose leaves, paint Sistine Madonnas on tissue paper, or carve Apollo Belvideres in wax? It scarcely would be worth while. But to live and love and suffer and serve and achieve in view of the

"forever" makes it a glorious thing to have been born a human soul.

WE CAN WAIT. (492)

Hebrews 10:36.

"Bishop," asked Carlyle of the late Bishop Wilberforce, "have you a creed?" "Yes, the older I grow, the firmer becomes that creed under my feet. There is only one thing that staggers me." "What is that?" asked Carlyle. "The slow progress that creed makes in the world." After a brief pause Carlyle replied, "Ah, but if you have a creed you can afford to wait."

FACE TO FACE. (493)

1 Corinthians 14:12.

To regain the image of God is to recover our lost Paradise. To employ Bishop Westcott's apt quotation from Dr. Arnold's *Life*, "The last words with which he closed his last lecture on the New Testament were in commenting on this verse: 'For now we see through a glass darkly, but then face to face.' "Yes," he added with marked fervency, "the mere contemplation of Christ shall transform us into his likeness."

TRUSTED WITH OUR CONQUESTS.

(494)

1 Thessalonians 2:19, 20.

In his army reminiscences Chaplain McCabe relates the following: "In 1864 Gen. Grant's battle line was forty-two miles long. I took a notion to ride from one end of the line to the other, and I stopped now and then, and with my horse for a pulpit preached to the soldiers. I came to a black place in that line. There was not a white face to be seen except the officers. I called an old colored man, in his shabby uniform of blue, to my side, and said to him: 'How is it that Gen. Grant trusts you with these lines? Suppose an enemy should break through?' The old darkey was mad in a minute. He showed his white teeth and the whites of his eyes as he replied: 'Gen. Grant trusts us with these lines because we took them?' And that was indeed the truth, as I afterwards learned."

The lines that the Captain of our Salvation especially trusts us with are those we have taken. A revival always means a great responsibility. Ambassadors for Christ should always have a true self-respect, and ever be ready to defend their great calling and mission.

PREACHERS' MEETING.

Daniel H. Martin, for eighteen years pastor Clinton Avenue Reformed Church, Newark, N. J., celebrated his first ten months in his new pastorate in the Glens Falls Presbyterian Church by welcoming 103 new members at the Easter communion. He adds: "I have not employed any evangelist or paid singer camping down at the best hotel." His elders were his only assistants.

Rev. G. A. Deslands, Galveston, Tex., notes an error in illustration 325, page 291—the year 1834 should be 1838. The former date would have been before Queen Victoria's coronation.

From the Side Walks of Life

REV. WM. BARNES LOWER, D. D.

THE DEAD HAND. (495)

"We are getting more and more opposed to the dead hand," wrote a certain college president recently, when his opinion was asked regarding the acceptance of a certain gift which had been given provisionally to a certain eastern college. The acceptance or rejection of \$1,000,000 is a very little matter when we consider the future life of an institution. Following the leading of a dead hand may mean the death of an institution in the next half century, owing to changing social conditions. When men seek salvation for themselves and for the race through science, philosophy, art, literature, aesthetics, are they not following the leading of a dead hand? A living hand is held out from heaven, let men follow it. The hand of Christ is ever held out in helpfulness across the centuries.

WATCHING A HOLE. (496)

Among the strange occupations in which we find men engaging none is more odd than watching a hole in the ground. Wherever a cellar is dug in a large city or an excavation made for a foundation there is a dark hole which must be guarded at night. The last thing the diggers do when they quit for the night, is to stand around the opening a row of barrels on the tops of which they lay heavy plank. Then the "night man" comes along with his red lanterns and places them where they may be a warning to passersby. Then he will sit in a shanty nearby or pace back and forth at the place of greatest danger. Pass him whatever time of the night you may he is silently watching the dark hole in the ground. This may seem a strange occupation, but every man in a sense must be a night watchman. Sin causes darkness of the blackest hue the moment it gets into the soul. Religion is the lighted torch with which a man may sit by and guard his soul.

CONTRACTION. (497)

The large Central Railroad terminal was crowded with suburbanites patiently awaiting the resumption of traffic. The entire system for sixty miles was tied up. What was the cause of this annoying delay? It was the failure to work properly of the mechanism of the drawbridge spanning a creek. The trouble with the drawbridge mechanism was due to contraction following a sudden drop in temperature. Contraction is a subtle force, but it is no less powerful because it is subtle and silent. Contraction is a shortening, narrowing process. As in the sphere of mechanics so in the sphere of the soul, contraction is a narrowing process. To the man who has allowed his baseless nature full swing, entering every door that was open to his passions, the law of contraction is obnoxious. To those who believe that the narrowing of life in some of its parts is the best way to develop it, the law of contraction is most beneficial. But there are places where the operation of this

law is to hinder progress. The contracted, narrowed Christian life is a life that is hindering in its influence.

OVERPOWERING LOVE. (498)

It was Christmas eve. A fine large turkey, the gift of a friend, had been prepared for the next day's feast. The mother, a widow, had decorated a pretty tree for her little ones, and put in its place each tiny gift, and then retired. When the three children came rushing down stairs Christmas morning in great glee to see what Santa Claus had brought them, their first thought was to show their gifts to their mother. Calling her, they received no response, and upon opening her room adjoining the one where the Christmas tree stood, their cries of joy were turned to shrieks of despair, for they found her dead. Being sickly, she exhausted her strength for her little ones. Overpowering love had kept her on her feet. Certain is it that there is no kind of affection so angelic, so divine as that of a mother for her children. The mother sees all her children alike. The love of a mother is never exhausted. It never changes, it never tires, till it burns itself out in death.

THE OLD BOOK. (499)

We called at a home one time, and in course of conversation inquired the age of the little son, an only child. Strange, indeed, neither father nor mother could tell the age of the little fellow without consulting the old family Bible. A large Bible with heavy lids and a dull brass clasp was brought out, and as might be expected covered with an accumulation of dust. The desired information was found, the Bible closed and placed in its final resting place. How many use the good old book just in that way. Week in, week out, month in, month out, it lies a sealed book. The click of the clasp is not heard except when a birth, marriage or death is to be noted or looked up. Suppose a man should say, I am going to bring home a lamp for the house, for we are going to have plenty of light. Suppose instead of lighting the lamp he should store it away in the closet. That is just the figure the great teacher used, when he said: "No man puts a candle under a bushel, but on a candlestick."

CRIPPLED. (500)

A vessel crawled into the port of Philadelphia from Herebra, Spain, presenting a forlorn appearance as she came up the river. The fore-top gallant mast was gone and there was nothing standing aloft but the bare main lower mast. When they were fifty miles from the breakwater the startling announcement was made that the coal supply was running short. All the spare spars, ropes and sails and woodwork on deck were burned for fuel. Then the fore-top gallant mast, the main top mast and booms were cut up and burned. The dunnage in the hold, barrels, staves, planks and crates were thrown into the furnace to make steam. Fortunately, with the wood work and scrapings of the coal in the bunkers the vessel was enabled to make port. And this is

just the way many a frail barque tossed upon this restless sea of humanity will at last reach the port of heaven. Friends gone, money gone, health gone, home gone, there is just enough spiritual power left to drag the poor craft within the haven of safety. But once in, they are just as securely in, as if they had come in under full steam.

BLACKING SATAN'S EYE. (501)

There died recently in the State of Maryland a minister who for thirty-five years had been a faithful minister of the Gospel. A giant in build, before his entering the ministry he was a pugilist of no mean account. After he had won distinction in the prize ring his admirers were planning to back him against a champion, when he startled them by saying: "Well, boys, it's no go, the Lord has called and I must save all my power to fight the Devil." He entered the ministry and gave his Satanic majesty many a black eye. The Devil is an enemy whom it takes all our moral and physical force to fight. If a man does not give Satan a black eye, it will not be long before Satan will close both of his. Some of the best witnesses for the saving power of the Gospel today have been called from the prize ring, the baseball field and the race track. Happy the man who listens to the call of conscience. Men who follow the prize ring for a living find their greatest fights are not with the fists but with conscience.

UTILITARIANISM RUN MAD. (502)

A gentleman who died in New York some time ago left a will, the provisions of which were so strange that we are apt to consider him *non compos mentis*, his avowed statement of his mental condition being to the contrary, however. Being a utilitarian, he made a will that his body, which he believed would be useful, and was made for a purpose, should be put to a good use. He desired that buttons be made out of his bones. Poor deluded man! Earth to earth, ashes to ashes, dust to dust, is all he was. His philosophy was truly a philosophy of dirt. If this is the only kind of an earthly immortality a man seeks it is a very poor kind. That man is truly dead whose only thought was in his old dry bones. That man alone lives whose spiritual influence is upon his mind.

OVER-CONFIDENT. (504)

Over-confidence is one of the greatest dangers that confronts us in the struggles of life. In the ancient Grecian stadium stood three pillars, one at the starting point of the race, one midway and one at the goal. On the first was carved the inscription, "Show thyself a man." On the middle pillar were cut the words, "Speed you." On the goal pillar were the words, "Stop here." The most important pillar was the midway pillar. The head runner very often became over-confident. A glance at the inscription on the middle pillar would show the racer or the contestant that the race did not depend upon fortune. Life's great race, the goal for which we are striving, is not to be reached through chance.

Applied Christianity

A PRACTICAL TEST. (505)

Not the least of the qualities which, during his latest visit to America, have endeared General Booth, the founder of the Salvation Army, to the people of this country, is his frank and intimate attitude to all who approach him. Particularly is this noticeable with newspaper reporters, to whom he never denies himself. His modesty is almost a fault, and it is extremely difficult to obtain from him an interview of anything like a personal nature. But no one who talks to him for five minutes can doubt his earnestness and sincerity. A little while ago, after he had completed giving out an interview to a young reporter, the lad asked him:

"General, don't you find that modern theories of ethics are really superseding Christianity, and that they tend to show that Christianity merely a good working plan devised by man?"

The other newspapermen in the room expected an explosion of righteous wrath, but, instead, General Booth only smiled gently and shook his wonderful head.

"The man who thinks that Christianity is a human invention," he said, "has only to try to live up to its principles to prove that it is not. Take any of them—forgiveness, for example. See if it is natural in human nature to forgive. And if you think Christianity is superseded, try forgiveness again, and see if it has as yet been worn out by too much use. No, my friend, I think that, when you come to try to forgive all your enemies and to return them good for evil, you will come to the conclusion that we who did all this for those who crucified him was more than man."—*Saturday Evening Post*.

ENLISTING MEN. (506)

The Y. M. C. A. at Taft, Mont., a railroad construction camp, arranged for the cashing of pay checks, which had formerly been cashed by saloons, and drinking decreased. War was declared on the saloons because they encouraged vice and gambling. The county officials were appealed to, but they refused to act. So strenuous was the opposition to their law-breaking on the part of the secretary that the deputy, whose salary was paid by the saloon-keepers, arrested him for carrying concealed weapons, although he had been granted permission.

On the following Sunday evening he recited the history of the town; told how men had been ruined through this nefarious business, and of his opposition to the law-breaking. As he finished, one of the men, acting as spokesman, said: "Morrison, you give the word, and we will go down there and put those places so that they will surely never bother you again." "No," said Morrison, "that would not be right; but this is what I wish you would do: cut the whole outfit; they are expecting you all down there on Christmas Day, and are making special preparations. We are going to have a good time here in camp, and I want to urge every man in this room to stay

here." A big Christmas tree was secured and tastily trimmed by the three ladies in the camp. After a service of song and story, the secretary gave a splendid Christmas talk, which took back many of the men to their childhood days. Next day, those who were working spent their time at the building, and Christmas passed with scarcely a man going to town. More than \$8,000 in checks was received by the secretary, to be deposited or sent home. The boss stated before Christmas that he would probably have to put on one hundred new men because of those who would be unfit for work the day after. To his great surprise only three men were in that condition out of the entire camp of two hundred and fifty.

SNAPSHOTS FROM OPEN-AIR WORK IN NEW YORK. (507)

"In two sections of the city, saloon-keepers have complained that tents and street preaching interferes with their business. One said: 'Since the opening of the tent I have lost nearly all my customers.'

"You're saving us a lot of trouble over here," said a policeman of San Juan Hill. (This section was formerly known as Hell's Kitchen, probably the worst quarter in New York City.)

"He hadn't been to church for thirty years. You never saw a worse looking man, or rather a filthier hole than his was a year ago. He was converted in the tent last year, and now he is the happiest man you ever saw, and has the cleanest home."

"There are so many men who come to our meetings that can't be looked up and visited. They have no homes."

"My mother says God knows where I am on the nights I go to the tent," said a little German girl.

A company of Swedish children were discovered holding a meeting by themselves outside their tent, while the adult service was going on inside.

"We fellers didn't s'pose anybody cared about us this way," said the leader of a "gang" in one of the roughest sections of the city; "do you s'pose we could be any good if we tried?"

"Don't you belong to the tent? I thought you must when you helped me on with my bundle," said a little old woman to the person who had lifted the heavy parcel into the car and given a friendly "boost" to the woman herself. (Two persons had this same experience in widely separated sections of the city.)

"Two or three earnest women were found working industriously to improve the physical and material condition of a company of Italian children whom they were sending to the country from one of the tents. An observer wondered at the vigorous cleaning of bodies and clothing. "You are doing for these children what their own mothers wouldn't do." "Yes, and we deem it a precious privilege for His sake!" they replied emphatically.

Preacher's Scrap Book

THE WAY OF THE TRANSGRESSOR. (508)

Godliness is profitable unto all things. Ungodliness is unprofitable in many ways. A certain man in the State of Maine has recently paid \$3,250 for writing a defamatory letter to a business rival. He is a member of the church, and an official member. He rarely ever, however, attends the services, never the prayer meetings, and is not noted for his witnessing proclivities. Had he imbibed the true spirit of the Christian he would have attended these services. In all probability he would have been strengthened so as to have mastered himself when the provocation came, however aggravating it may have been. He was sued for \$50,000, but settled out of court for the amount named above. He had violated the ninth commandment. Now suppose he had taken that same \$3,250 when he first became a Christian and paid into the church treasury two dollars a week. He would have been enriched in his own spiritual life, have been a man among men. In dollars and cents it pays to do right, but many a man does not know it until he has burdened himself with the price of his folly.—*Wm. Wood.*

BE SURE YOUR SIN WILL FIND YOU OUT. (509)

Judge R. W. Hilscher, of Illinois, told the following incident given him by the chief of police of Chicago: Before the beginning of the World's Fair in Chicago, the chief of police of that city sent men to all the penitentiaries of the United States and Canada to measure, by the Bertillon system, all the prisoners whose terms would expire shortly before or during the fair. He believed that many such would head for Chicago upon their release and he would thus be the better enabled to deal with them. One day during the fair a man dressed like a clergyman was arrested for picking a pocket. He protested his innocence most vehemently, and pleaded that his character would be ruined by this unfortunate mistake. He was taken to the station, and owing to his great agitation because of the effect this would have upon his reputation, the matter was referred to the chief himself. The chief assured him that he need have no fear, that the matter would be investigated, and if he was innocent no one would ever know of the matter. The chief told the prisoner to rest content, that the next day the matter would be investigated thoroughly, and if any mistakes had been made they would discover it, the chief himself feeling that the man was probably innocent. He protested until at last the chief called his men and said: "Put this fellow in the box and measure him." They found him to be one of the worst men from the California penitentiary.—*Rev. S. S. Hilscher, Iola, Kans.*

THE DYING MAN'S COMFORT. (510)

A few years ago one of the leading business men of a small country town, who had taken a very deep interest in the religious work of the church, fell into sin which occasioned

great sorrow to his minister and fellow-workers. He resigned his official position, submitted to the discipline of the church, and was restored to full membership. Shortly afterward he moved to one of the neighboring cities and became a leading citizen, highly esteemed for his own and his work's sake, but declined to accept any official position in the church. In the midst of his prosperity he was suddenly attacked by a fatal disease. He knew he could not recover. As long as he was in full possession of his faculties he continually rejoiced in the sense of forgiveness and acceptance with God. When he found his strength failing he asked that there be placed in very large letters on the wall opposite his bed the following words: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." He took special delight in quoting these words.—*W. H. Smith, Frederickton, N. B.*

FORTUNE CAME TOO LATE. (511)

The last hours of Mr. George C. Besler were sad indeed. He was a man of note in Peoria, Ill., and in 1863 contracted with the government to build a steam battery for the navy. In building this he expended \$171,000 more than the contract price. For several years he had been in Washington pressing his claim. On Monday, the 13th, poor, wearied and broken down, he died, and not having money enough to pay for his burial his funeral expenses were paid by the Odd Fellows, of which order he was a member. On the night of the day of his death the senate passed the bill giving him \$125,000.

THE MOUNTAIN VISION. (512)

A traveler in California was led by his guide out of a dusty valley, up the mountain side, through a storm that was raging on the mountain which the valley had not felt, and out through that storm to the summit, where the two stood in the clear sunshine and looked out across the Pacific.

"How clear it is here above the clouds!" said the traveler. "And how plain we can see those islands out there!"

"How far away do you think the islands are?" asked the guide.

The traveler had heard of the deceptiveness of mountain distances, and he thought he would guess much higher than it seemed possible could be true, so he said: "Perhaps twenty miles," though he did not think they could possibly be so far.

"It is twelve miles to the sea," replied the guide, "and the channel is ninety miles wide. You are looking at the Cataline Islands, over a hundred miles away."

It always seems to me as I read Isaiah, that he had climbed the mountain, above the dust and smoke of the valley, above the clouds and storms of the mountain side, and there in the clear upper air he could see afar off. He could gaze down through the isles of time, and see, as though before his very eyes, the coming of the Son of Man, his suffering and death, and the glorious possibilities which that death implied. Isaiah, dwelling near to God, was a splendid messenger for God.—*Evangelical Friend.*

Dr. Marcus Dods



The father of the late Principal Marcus Dods was the Rev. Marcus Dods, minister of the Presbyterian Church at Belford, Northumberland, from 1811 to 1838.

When Mr. Dods died, in 1838, his son Marcus was only four years old. The family moved to Edinburgh, where they lived for many years in a house on the edge of the Castle Rock, which had once been inhabited by Allan Ramsay. At Edinburgh Academy, Marcus took several prizes, though he did not display any special promise of his later studious scholarship. On leaving school, he was placed in the head office of the National Bank in Edinburgh, on the understanding that he should leave if he preferred some other line of life. After two years of banking, he did leave, and studied for the ministry of the church.

Of his probationership, everyone knows that for seven years this most earnest and able student failed to get a church. He preached in twenty-three vacancies, but, though immensely appreciated by minorities, was never called. During these seven years, Marcus Dods carried on a solid and splendid work in many branches of study, and did much valuable literary work. Besides contributing to magazines, he edited the complete works of Augustine, translated Lange's "Life of Christ," and wrote his "Epistles to the Seven Churches," "Manual of Devotion," and "Prayer that Teaches to Pray." In 1864 the pastorate of Renfield Church, Glasgow, was vacant.

The committee in charge of the vacancy invited "the Rev. Marcus Dods, A. M., probationer," to occupy the pulpit for a day. Mr. Dods took for his text, Genesis iii. 21: "Unto Adam also and to his wife did the Lord God make coats of skin, and clothed them." The result of this visit was that Renfield congregation elected Mr. Dods as their minister.

Dr. Dods was minister of Renfield Church exactly twenty-five years. During that period he exercised from its pulpit an ever-growing influence of an almost unique character. The membership steadily grew, and an exceptionally fine body of office-bearers was formed. Every seat in the church was taken with the exception of two pews which were kept for students, and these were never empty. Of Dr. Dods it has been often said that he never preached a poor or thin sermon. One may gather an impression of his teaching from his numerous published volumes of expositions of Scripture, such as those on "Genesis," "Israel's Iron Age," "St.

John's Gospel," "The Parables of Our Lord," etc. All these expositions were Renfield sermons. Dr. Dods was remarkably successful in preaching to children. He made the attempt with the conviction that he had no gifts for it, but the result told a very different tale. Young people came regularly, and in large numbers, and sat while he talked to them seriously yet happily, simply yet never trivially, and naturally as he would in his own home.

In 1871, Dr. Dods married Miss Swanston. Mrs. Dods was spared to her husband and family till 1901.

Dr. Dods' ministry reached a climax in 1889, when he celebrated the semi-jubilee of his ordination, and was presented with various addresses, and a cheque for £1,000 and a six months' holiday. At the brilliant and happy meeting at which these presentations were made, his people little thought that they were seeing the last of him as minister of Renfield. In the same year, the death of Dr. Smeaton had left vacant in the New College, Edinburgh, the chair for which Dr. Dods was most suited, that of New Testament Criticism and Exegesis. He was appointed by a majority of more than a hundred over both of the other nominees combined.

On the death of Principal Rainy, he was appointed to the Principalship of New College, Edinburgh. His election was moved at the Assembly of 1907. Dr. Dods' failing health, unfortunately, prevented him from discharging to any extent the duties of the Principalship. He resigned both offices in August last.

His long illness came to a close on April 26, 1909.—The British Weekly.

"Every sermon," Dr. Dods once remarked, "ought to leave men with a higher thought of God;" and the saying was always true of his own preaching.

This is not the place for a survey of his work in pure scholarship. But this at least may be affirmed, that as a continuous expositor of Scripture Dr. Dods had no living equal. Such books as his First Corinthians or his two volumes on the Parables of our Lord have never, in their own line, been surpassed. Yet it was not merely the Biblical character of his thinking that made him so satisfying and convincing a preacher; it was his personality as a whole. His manhood was behind every word. He held men to religion by his character. "I am a Christian," was said to one of my friends the other day, "because Marcus Dods is one." This obvious sincerity of nature gave him great power over those whom the church seldom touches. Something drew him to the outsider. He seemed always to be on the outlook for the man who had been misled about religion, and only needed to have the real Christ shown him to become His follower.—H. R. Mackintosh.

Marcus Dods was a distinct factor in the progressive theology of the Free Church of Scotland, and his election to his chair in 1889 was the first decisive act of that church that secured the victory of liberal principles.

Men like Marcus Dods are the kind of men for a church to honor. And their loss is a real loss to religion. People are asking where the ecclesiastical leaders of Scotland are to come from; that matters much less than that there should be found among us men who will stand for religious reality as did Marcus Dods.—P. Carnegie Simpson.

THE ECCLESIASTICAL YEAR—JUNE

G. B. F. HALLOCK, D. D.

Children's Day

Commencement

Fellow pastors, let us make much of Children's Day. It is a time of special opportunity for good.

Of course the normal condition would be for all children to be present regularly at the church services every Sabbath. Some children are, and grow up in the atmosphere of the church, to spend their whole lives in the service of Jesus Christ. But most of them are in the church at time of public worship at very rare intervals. Many, even in Christian families, are seldom there. If on a special Sabbath, the children generally are present, the occasion should be taken advantage of most wisely, so as to make a deep and happy impression upon them and to help make them love the church and the hour of divine worship.

The singing, of course, must be sweet and solemn; the recitations wisely selected and properly given; the flowers beautiful and abundant. Above all the words spoken to them should be loving, tender, dignified and full of the elements that charm the heart and direct the mind to a saving knowledge of Christ. Such a day as this will be a blessing to all the children. The sacred hour in the sanctuary will make them feel that the church is indeed the house of God and the gate of heaven.

The service may be a blessing also to the older portion of the congregation. The parents will be, anew, impressed with the importance of training their children in the nurture and admonition of the Lord. They will realize that the church, as a whole, has an interest in the spiritual welfare of the little ones. Their hearts will grow warmer over the manifestations of loving concern shown by the pastor and others for the best life of those they love.

A SWARM OF HONEY BEES WITHOUT STINGS.

There is an interesting swarm of Bees in the Epistles of Peter, and if we will open our hearts and make room for them, the Holy Spirit will make them swarm in our souls, and they will fill our lives with the sweet honey of grace and goodness. Let us note them:

1. Be sober in mind. 1 Peter 1:13.
2. Be holy in character. 1 Peter 1:15, 16.
3. Be pitiful in spirit. 1 Peter 3:8.
4. Be courteous in manner. 1 Peter 3:8.
5. Be imitators in life. 1 Peter 3:13.
6. Be ready in testimony. 1 Peter 3:15.
7. Be watchful in prayer. 1 Peter 4:7.
8. Be humble in soul. 1 Peter 5:8.
9. Be vigilant in watchfulness. 1 Peter 5:8.
10. Be diligent in service. 2 Peter 3:14.

(These must be read in the King James Version.)

One writer calls the Honey Bees "Traveling bagmen in the sweetmeat line," another describes them as singing masons, skillful mechanics, and model workers. There are lessons from these Honey Bees for every Christian worker, for they, too, are Travelers, Builders and Workers. And the Bible Bees will give to every earnest soul the needed grace of happy life and service.—C. Edwards.

BIBLE BIRDS.

Everything in God's creation has its place assigned to it by the Lord himself. Every-

thing has its own sphere of action and service, and everything has its existence for the glory of the Creator and the instruction, comfort and blessing of man; the fish in the sea, the beasts in the field, and the birds in the air, all speak of God to man. Let us hear what the birds say to us of God's wisdom, goodness and love.

1. The raven speaks to us of God's Providence.

The supply of Providence (Job 38:41. Psa. 147:9).

The mystery of Providence (1 Kings 17:1,6). The God of Providence (Luke 12:24).

2. The sparrow speaks to us of trust.

There are two lessons from the sparrow.

The value of life (Matt. 10:22), and the use of little things (Luke 12:6,7). All who trust God, he supplies.

3. The dove speaks to us of peace.

This, I think, may be called the favorite bird in Scripture, and is a guide to anything that is gentle and good.

The emblems of peace (Gen. 8:8-12). The means of mercy. Lev. 1:4.

The illustrations of safety (Song of S. 2:14). The symbol of the Holy Spirit. John 1:32.

The lesson for the Christian (Matt. 10:16). We need wisdom and simplicity.

4. The eagle speaks to us of strength.

This remarkable bird is often mentioned in Scripture, and is used by the Lord to illustrate spiritual things.

The eagle is strong on the wing (Is. 40:31). Faith.

The eagle is strong in the eye (Ezek. 1:10). Intelligence.

The eagle is strong in its grip (Prov. 30:19). Power.

The eagle is strong in affection (Deut. 32:11). Love.

The Bird a Teacher.—"One warm Sabbath morning the doors of a church were open. During the progress of the service a bird entered, and flew up to the vaulted roof, and tried with every effort it could to make its escape. There sat in one of the pews a woman who had been under deep conviction of sin for many months. She watched the bird, and thought how silly it was not to go to the open door of the church and enjoy its liberty at once. When its wings were weary it lowered itself into the body of the church, saw the door open, and flew out in a moment, and was soon singing outside. After the bird had gone this poor woman thought, 'That is just what I have been doing. I have been trying and trying, and the door of mercy is open all the time,' and at once she looked away to Jesus and was saved."—C. Edwards.

PLANTING THORNS: CHILDREN'S DAY TALK.

"He that plants thorns should never go barefooted," is an old saying. Of course, you know what that means. The planted thorns are quite sure to come up, and in the path of the one who planted them, so that if he goes barefooted he will feel their sharp pricks himself.

1. There are a great many kinds of thorns. There is disobedience, which is a sadly sharp

one. We have, too, unkindness, selfishness, forgetfulness, impatience, rudeness, teasing, and dozens of others. Did you ever know any one who was guilty of doing these things, which is another way of saying that he planted these thorns, who was always happy and pleased and had always a smooth path for himself? You never did.

2. Thorns grow very fast. They never have to be weeded and watered, as flowers do. Plant them and they will grow. So wrong thoughts and wrong deeds bring forth their fruit fast enough, without any care whatever. And things of this kind always hurt more than one person. You will notice that.

3. People ought always to do right for sake of doing right, and because it pleases the Saviour, but that "ought" is very easy to forget. So it is a wise thing that doing wrong brings trouble to the wrong-doer, for this makes it easier to remember the right.

4. Don't plant thorns. You can never protect yourself perfectly against them. Trouble others and you will be hurt. Scatter seeds of kindness and you will have a harvest of gladness yourself.

A CHILDREN'S SERMON, WITH WHITE MICE AS A TEXT.

Of course you have all of you seen pictures of submarines; and maybe, when some of you have been at sea you have watched them pass under the water or your quick eyes have picked out a submarine's tower showing just above the waves. It cannot be very nice to be inside one of them. But if you went for a little voyage in one you would find plenty to interest you. Among other things you would almost certainly find some white mice; and I am sure you would wonder why they are there. This would be the reason. In submarines they carry gasoline, which spreads out and loses itself in ordinary air when it has the chance; and to prevent its escaping and perhaps being harmful, it has to be specially cooped up. Even then, unless everybody is careful and all goes well, the gasoline escapes, and the white mice are kept, because as soon as any gasoline escapes they smell it and begin to squeak. And, of course, the moment the sailors hear the squeaking they know something is wrong and they hurry to set everything right.

I am rather sorry to say that some clever person has invented a machine for detecting the escape of gasoline; and so the order has gone forth from the Board of Admiralty that soon no more white mice are to be carried on submarine craft. But for all that it is good to think of white mice warning great sailor men of danger, and so sometimes even helping the crew to save their lives. It shows that whether we are small mice or small children we can always do something to help others. Also it sets me wondering whether all my little hearers have the sense and the courage to cry out whenever anything is really wrong and likely to harm other people. Of course, we all call out when we ourselves are hurt, just as white mice squeak if their tails are pinched. But do you call out when anything seems likely to harm others?

1. A lie is always harmful. Do you call out when you hear a lie?

2. Cheating and bullying and using words that are not clean are all of them sins that do more harm than an escape of gasoline.

3. Do you call out when any one plays unfairly or hits some one smaller than himself, or talks filth?

4. Of course you cannot say anything if you are always doing such naughty things yourself. But if you are wise you will refuse to do anything that harms others; and if you are as wise as white mice in a submarine you will call out the moment there is danger to other folk.—Rev. J. G. Stevenson.

A FEW HOLDS.

1. Hold on to your tongue when you are just ready to speak harshly.

2. Hold on to your heart when evil persons invite you to join their ranks.

3. Hold on to your virtue—it is above all price to you in all times and places.

4. Hold on to your foot when you are on the point of forsaking the path of right.

5. Hold on to your temper when you are excited, or angry, or others are angry with you.

6. Hold on to your good character, for it is and ever will be your best wealth.

"YOU'RE A BRICK."

"My text for you this morning is not to be found in your Bible, though I dare say you have all heard it before. The other day I heard some one say to a boy who had done a kind and manly deed, 'Herbert, you're a brick!' and that's my text—'You're a brick!' 'O,' you will say, 'that's slang, and we must not use slang.' Well, I think you will agree with me when I have finished that this, if it is slang, will not do you any harm at all.

"I am going to tell you where this phrase came from. It was used a very long time ago by a Spartan king, whose name was Agelilaus. We are told that there visited him an ambassador from another part of Greece, and the king showed him the wonders of Sparta. Now, this ambassador had heard how great and mighty a man the king was, and he expected to see the towns surrounded by great, high walls and towers to keep off the attacks of the enemy. And he found none at all. So he said to the king: 'O king, I have visited the towns over which you rule, and though I have looked, yet have I seen no walls to defend them against an enemy. I am amazed.' 'Why,' said the king, 'you have not looked carefully enough, Sir Ambassador; come again tomorrow morning, and I will show you the walls of Sparta.' And the ambassador went away more surprised than ever, and was very curious the next morning when he returned to meet the king.

"Then the king led him down the plains, where his army was drawn up in full battle array, with their spears and their shields shining in the sunlight. Pointing to the battle lines, he said proudly to the ambassador: 'There, sir, thou beholdest the walls of Sparta—ten thousand men, and every man a brick.' Every man a brick—every man loyal and true, ready to defend his country and fight for his king.

"And so my text is, 'You're a brick,' and I say it to every boy and girl here. I want you each to be a 'brick,' to be loyal and brave, and true—not to the king of Sparta, but to the King of Kings, to God—fighting for him and defending his name. You remember when Jesus came to earth, men expected him to build a great throne and to establish himself as King of the Jews. But Jesus said: 'No, I will not build

a throne, nor a city of bricks or stone. My kingdom is made up of men and women, boys and girls, and I will reign in their hearts. My kingdom is within you.' Jesus relies on every boy and girl to defend his cause, to be loyal to his kingdom, to be his walls of defense.

"I want you then to take this text away with you, and when any one says to you, because of some kind deed you have done, 'You're a brick,' remember that you really are; for Jesus has chosen you to be loyal and true to his cause, and to his kingdom. Every kind word, good deed, loving thought; every battle against sin, temper, disobedience—all these will please your King and win for you a crown of eternal life."—The Australian Christian World.

GARDEN OF THE LORD.

Isaiah 51:3.

"And he will make her wilderness like Eden, and her desert like the Garden of the Lord." This was a real, definite, precious promise to Israel, to those who sought, followed, and obeyed the Lord, and such is the Lord's promise to all, who in like manner trust him. He will make our hearts and lives "The Garden of the Lord." If this is to be our experience whether we are adults or children, five things must be done.

1. There are weeds to be removed.—Nature. Sin, selfishness, falsehood, and disobedience are all weeds. But Jesus can take them all away. Ask him!—1 John 1:7.

2. There is life to be nourished.—Grace. Life must first be put into the garden, and then nourished. The seed sown, watered, and cared for. Life must first be put in the heart by the Holy Spirit and then nourished by the Word. Jesus is the Life.—1 John 5:11, 12.

3. There are flowers to be cultivated.—Beauty.

Flowers are earth's ornaments of brightness and joy. So are the virtues of the Christian life—humility, meekness, kindness, and charity.—Isa. 35:1, 2.

4. There are fruits to be gathered.—Blessing.

Fruit is the evidence of life, and the end of toil and labor. So the fruit of grace in the heart is love, joy, peace, etc.—Gal. 5:22.

5. There are blessings to be enjoyed.—Reward.

The joy of possession, the interests of life and growth, fellowship in work, and the gladness of fruit and reward. An earnest, happy Christian life gives joy to God. Zeph. 3:17. God is the Owner, the Planter, the Gardener, and will enjoy the fruits of his own love forever, and we are allowed to share the joy and glory with him.—C. Edwards.

PROPER WAYS OF KNOCKING.

1 Thess. 5:17.

"Pray without ceasing" is a divine precept, and constant need requires constant help. Asking, Seeking and Knocking are three special features of real prayer. Asking is the simplicity of prayer. Seeking is the earnestness of prayer, and Knocking is the importunity of prayer. Prayer should be the key of the day and the lock of the night. "Knock and it shall be opened unto you," is the promise of the Lord Jesus himself. There are three knocks all our tiny folks should avoid:

The Timid Knock. Want of Faith. Jas. 1: 16.
The Runaway Knock. Want of Patience. Ps. 40:1.
The Late Knock. Want of Time. Luke 13:25.

There are five proper ways of knocking:

1. Knock Early. Whilst you are young, Ps. 5:3.
2. Knock Earnestly. With all your heart. James 5:17, 18.
3. Knock Distinctly. With simple words. Matt. 7:7.
4. Knock Repeatedly. With importunity. 1 Thess. 5:17.
5. Knock Expectantly. With patient waiting. Ps. 27: 14.

A little girl, about four years of age, being asked, "Why do you pray to God," replied, "Because I know he hears me, and I love to pray to him." "But how do you know he hears you?" was the further inquiry. Putting her little hand to her heart, she said, "I know he does, because there is something here that tells me so."—C. Edwards.

MANNERS.

The ways you do things are your manners. The way you look, the way you speak, the way you act, the way you move, are your manners. What you do with your hat is a part of your manners. I do not mean hanging it up, I mean taking it off or keeping it on. Everybody has to have some kind of manners, because everybody has to have some way to do things. There are two kinds of manners, good ones and bad ones. Your face looks better when you are having good manners than when you are having bad ones. I have heard of six kinds of bad manners, and one more, I will mention them. Pig manners, one; bear manners, two; donkey manners, three; post manners, four; cock-a-doodle-doo manners, five; cow-in-the-parlor manners, six.

1. Pig Manners.—And if you want to know what they are, go and look in the pig-pen when their dinner is in their trough. Every piggy hurries to get the most and the best. Every piggy looks out for himself, and does not care for the other ones. Children that have pig manners are the kind that want to be helped first at meal times, and want the best things for themselves, and the biggest pieces. They look out for themselves and do not care about other people getting anything good.

2. Bear Manners.—Children that have bear manners are the kind that are gruff and grum, and growly. They have cross looking faces, and sometimes stick their lips out, and snarl, and growl, and are almost always grumbling and growling about something they want to do or they don't want to do. They talk in this way: "Find my hat," "I want to go out," "Open the door," "I want something to eat," and never think of please or thank you, and they get cross very often, and look cross.

3. Donkey Manners.—Children that have donkey manners are the kind that want to do just what they want to do, and nothing else, no matter how much you ask them and coax them. If you ask them to move, they stay still. If you ask them to stay still they move. If you ask them to keep quiet, they make a noise. If you ask them to make a noise, they keep quiet. If you ask them to go on an errand, they say, "Don't want to, or 'I ain't going to,'" and the worst kind,

"I will," and "I won't." When they are playing they never will do what others want to, but only what themselves want to.

4. Post Manners.—Children who have post manners are the kind that do not answer when they are spoken to, any more than a post would. If a visitor says, "How do you do," or "Do you like to play tag," or, "Do you like pictures, or butterflies or anything," they stand still as a post, and do not speak; but maybe if you should ask if they like candy, they would speak one word, and I guess it would be yes.

5. Cock-a-doodle-doo Manners.—Children that have cock-a-doodle-doo manners are the kind that feel big and act so. A rooster struts around among the hens as if he felt so big he did not know what to do, and sometimes he seems to feel so big that he has to get upon a fence and clap his wings, and crow, cock-a-doodle-doo. Sometimes there'll be a lot of fellows playing, and a cock-a-doodle-doo fellow will come there, and he'll act as if he knew the right way to do everything better than everybody, and he'll give them the rules, and he'll strut around like a rooster; and in his house he does the same way to his mother and the other grown up ones, and ones that are not grown up. That kind of a fellow ought to stand up on a fence and clap his wings, no, I mean his elbows, and crow, cock-a-doodle-doo; "I know better than you."

6. Cow-in-the-parlor Manners.—Children that have cow-in-the-parlor manners are the kind that are always getting in somebody's way or pushing themselves in between people, or going in front of people, or stepping on somebody's feet, or on the bottoms of ladies' clothes, or leaning against people, or stumbling over things, or bumping against the furniture, or against people, or tripping over their own chairs, or knocking down a vase or a workbasket, or a tumbler of water. They are clumsy as a cow in the parlor, and do not mind what they are about any more than a cow in the parlor would mind what she was about.

7. Besides those kinds there is another kind I have heard of, called interrupters. Interrupters are the kind that begin to talk while other people are speaking; no matter if 'tis father or their mother, or company, the interrupters do not wait for anybody to stop talking but break right in and say what they want to.—Zion's Watchman.

A PARENTAL LESSON ON CHILDREN'S DAY.

A pious mother whose children all became Christians at a very early age, was asked the secret of her success in training them up for Christ.

She replied that she always expected to have her children become Christians before they were seven or eight years old. Therefore, if they gave no evidence of piety before they approached that age, her agony in prayer for them became intense and she rested not till God heard and answered.

A FLOWER SERMON.

Text: Matt. 6:28. "Consider the lilies of the field."

Palestine, where Christ used to live, was a very fertile country in most parts, so that an abundance of flowers grew there. There was a plain not far from Jerusalem famous for its roses. It was called the Plain of

Sharon, and the roses were roses of Sharon. From the text we know that lilies must have grown in the land, too. Perhaps you remember the song the Salvation Army sings:

He's the Lily of the Valley and the Rose
of Sharon fair,
He's the fairest of ten thousand to my
soul.

Those words likening Christ to those flowers were taken from the Bible.

He must have been familiar with the sight of the flowers. No doubt, when a boy, Jesus would wander out from the village of Nazareth, perhaps with his playmates, or perhaps alone, busied with his own thoughts, and roam over the hills near the town, until night-fall. He would return with his hands full of them, and tell his sweet-faced mother about his walk. When he grew to be a man and traveled about preaching the Gospel, often his eyes must have beheld the beautiful flowers that grew in such profusion. And so one day, as he was preaching to many people on a hillside, he lifted up his eyes, and seeing some lilies, drew the people's attention to them, saying: "Consider the lilies of the field," and used their smiling faces to teach a lesson in his sermon.

So I think if Christ were here today preaching to the children in my place, he might refer to our own flowers and say, "Consider the lilies and the anemone, the clover and the roses, and so on; seek the lesson taught by these flowers." That is the reason, children, why I want to preach to you this morning a little flower sermon.

You know there is a language of flowers. Not that the flowers talk to one another, though they often seem to do so. As you see them nodding their heads to each other in the wind, it is easy to imagine that they are whispering secrets to one another and laughing to themselves over their funny thoughts. But each flower is said to have its meaning; the lily means purity; the violet, modesty; the rose, beauty; and each flower is given some meaning in the long lists that perhaps you have seen in books. Now, my little sermon shall have four heads, and each head shall be represented by a flower according to this flower language.

1. The lily, which means purity. To be pure is to be unspotted—kept clean—and the message for you and me brought by the dainty petals of this lily is that God desires us to be pure. What does Christ say of the pure in heart?

God made your hands; he made them to do the things that will please him. He made your eyes, but not that they should look upon wrong sights. God gave you your tongues and those delicate organs with which you can speak. He did not give you the use of them to say naughty or profane words. He created your feet on which you run about, and the ears with which you listen, that with them you may know him. He gave you too, a soul, and God desires that your soul may be kept pure as is a lily, for the soul of the smallest child here today is of more value to God, is more beautiful in his sight, than any lily.

2. The anemone, which means hope. Hope is desire combined with expectation, and while hope is common to every period of life, it belongs especially to the young. There is a picture which always hangs in my study, for it is one I always enjoy looking at. It represents some people in a boat. At the bow are a couple of children, and at the other end of the boat two old people. The children are looking forward with bright, earnest

faces. The grayhaired persons look backward or downward. For the children life has just begun and its opportunities lie all in the future. But for the aged husband and wife life is nearly over.

I will name to you one reason why it is right for children to be hopeful, and that is because they have missed few opportunities. You will often hear a man say, "The winter I was twelve years old I fell in with some very rough boys, and I am very sorry now." Or he may say, "When I was sixteen my father wanted me to go away from home to school a year or two, but I did not want to study any more, and now I am sorry, for I missed my opportunity." But you are too young to have made many serious mistakes. Your lives are yet before you. You have the chance to make of them nearly what you will.

3. Here is another flower, or rather a whole bouquet of flowers gathered together in one ball. What is it? Yes, it is clover, and the lesson taught so evidently by the homely, useful clover is industry. But children are not required to work, are they? Yes, there is much work for the children to do, especially for those already old enough to be in school. Besides that, you are forming habits for future years. Bear this in mind that there is no success in the world like industry, that genius is frequently thought to be no more than a capacity for work. When you see the clover and catch its fragrant breath, just remember the word it silently brings and turn to your tasks with renewed industry.

4. One flower more—that is the rose, which means beauty. Not all of us are beautiful in face. The glass would show us, perhaps, snub noses or freckled cheeks, and hair that will stand right on end and is never in place. But there is another kind of beauty that we all may have—beauty of character. From the profusion of flowers he has made it surely seems that God must love beauty. You may find ten or twenty varieties of flowers in a short walk through the fields. How many flowers will an acre bear, including early and late kinds? How many of them there are never seen by human eyes? Surely, when God lavishes beauty so about, it must be precious to him. And out of all the beautiful flowers it seems right that the rose should be chosen among them all as the symbol of beauty. Let the rose be to you the sign that God loved beauty—most of all, beautiful character.

If we were to take these four flowers and work them into a bouquet or wreath, we should have a beautiful one. If you will take those four thoughts—purity, hope, industry, beauty, and work them into your life, you will have a truly beautiful life.—Rev. G. E. White.

A BEAUTIFUL THOUGHT.

We often get from little children such sweet and beautiful thoughts. They are so simple, so pure, and so original that they are apt to appeal to us. A little boy sat on the floor of his nursery surrounded by his toys and was busily amusing himself. It was one of those days of sunshine and shower. One moment the sun would burst out and flood the room with its light, and then, becoming concealed by a cloud, it would grow dark. All at once the little fellow, delighted with the sun's rays streaming into the room, exclaimed to his mother: "O, mamma, the sun came and smiled at me and then went away."

How well it would be if in the sunshine and shadows that come into our lives we could always take the beautiful thought suggested by this dear child. Resting in the sunshine of God's love, the shadows will flee away.—Mrs. Alice M. Paynter.

A BIG SPLASH.

A lady one Sabbath afternoon was reading the Bible to her children. She had chosen the first chapter of Genesis, reading the account of the creation. The children were listening quite attentively, and when she read that God made the fish of the sea, her little son interrupted her by saying, "Mother, did God make the whales, too?" She replied by saying, "Yes, my son, God made the whales, also." "Then," rejoined little Benny, "I should like to have been there to see him let it slip; I know it made a big splash!"

HER TEARS UNFASTENED.

Marjorie never cries when any little mishap befalls her, and has been known to sustain, without shedding a tear, severe bumps that have rapidly acquired a black and blue aspect. But the other day Araminta, her dearly loved and tenderly cherished doll, fell into the open grate, and received a contusion of the nose which was most unpleasant to contemplate. Marjorie winked very hard for a few minutes. And then, running with her injured Araminta to her mother, she buried her head in her lap, sobbing, "O, mamma, I don't want to cry, but my tears have all come unfastened!"

CHILDREN'S DREAMS.

A bright and thoughtful fellow of four summers awoke the other morning, and turning to his grandmother, said: "Grandma, I dreamed I had a carriage last night." "Did you?" said she. "Well, what did you do with it?" "Oh," said he, in his thoughtful manner, "I left it in the dream house."

CHILDISH PRAYERS.

Human affections are fickle things, and our interest in the welfare of others, is apt to vary with our own individual moods. A little boy was in the habit of offering every night a prayer for his father and mother and the domestic, in this fashion: "God bless papa and mamma and Lizzie, for Christ's sake, amen." But one day the little fellow had a difficulty with the domestic, and that night after praying his usual prayer he fell on his knees again, and amended his petition by the qualification: "Lord, never mind Lizzie. Amen!" This same lad evidently thought that the Lord has a good many matters on his mind, for one evening after his usual petition aforementioned, he added a request for a blessing on Uncle George, and then, after a pause added in all seriousness: "His name is Johnson. Amen."

"It will sweep through the churches of America just as the Christian Endeavor did a generation ago," is the way one pastor put his opinion of the Family Altar League.

The league was organized and inaugurated in the autumn of 1908 by Rev. William Edward Biederwolf, the Indiana evangelist, on whom had grown the conviction that the church must get back to the simpler devotional life if it was to retain its spiritual power, and that the home must again be recognized as the bulwark of the Christian faith. For particulars write Family Altar League, 602 Lakeside Bldg., Chicago, Ill.

HIS MOTHER'S BOY.

A mother once owned just a commonplace boy,
A shock-headed boy,
A freckled-faced boy,
But thought he was handsome and said so with joy;

For mothers are funny, you know,
Quite so—

About their sons' beauty, you know.

His nose, one could see, was not Grecian, but pug,

And turned up quite snug,

Like the nose of a jug;

But she said it was "piquant," and gave him a hug;

For mothers are funny, you know,
Quite so—

About their sons' beauty, you know.

His eyes were quite small, and he blinked in the sun;

But she said it was done

As a mere piece of fun,

And gave an expression of wit to her son;

For mothers are funny, you know,
Quite so—

About their sons' beauty, you know.

The carrotty love locks that covered his head,
She never called red,
But auburn instead.

"The colors the old masters painted," she said;

For mothers are funny, you know,
Quite so—

About their sons' beauty, you know.

Now, boys, when your mothers talk so, let it pass;

Don't look in the glass,

Like a vain, silly lass,

But go tend the baby, pick chips, weed the grass,

Be as good as you're pretty, you know,
Quite so—

As good as you're pretty, you know.

E. V. Talbot.

ALIVE INSIDE.

Standing looking into a shop window not long ago, a very curious thing there attracted my attention—a number of funny beans kept jumping about as though they were alive. They were not alive; but it is said that in each bean there is a small insect imprisoned, and in its struggles to free itself it causes the bean to move about. It is the life inside that causes all the movement. Now, I think, we human beings are very like those beans, and in this way—all our movements, all the things we do, all the thoughts we have, are caused by the life within. And some of our movements are very strange, and suggest that there is more than one kind of life within. And that is true. In every one of us there is a good spirit and an evil spirit. Sometimes goodness prompts us, and at other times evil. These two influences are commonly spoken of as the power of light and the power of darkness. Light stands for the good and darkness for the evil.

I do not know how the insects got into those beans, but I do know how the light, the life of goodness, gets into our lives. Light—

goodness—comes into our lives when we want it to come, and when we ask for it from God. Christ said, "I am the Light of the world;" and he said to his disciples, "Ye are the light of the world." How could that be? It was because Jesus had given them his Spirit, and the life inside that made Jesus so beautiful, was given to them. The disciples did a great many things that were good and beautiful; their lives were full of light, full of God.

You have heard of the phosphorescent light seen in the sea. Many jelly fishes and star fishes are luminous, but it is usually caused by thousands of very minute creatures. On land, there are many insects and earth worms that have the power of giving light, even the eggs of many insects being luminous. There are also plants that have this same wonderful power of giving light. Many of our commonest flowers have the power to emit flashes of beautiful light, just like miniature lightning. Now what is the cause of this light? It is said to be just the buoyant, overflowing vitality of the life within. That is all. When they are exerting themselves, when they are very active, when they are putting forth their best energies, then they shine in all their glory. The lesson from the beans, and the lesson from all luminous things is the same. It comes from the life within.

It is, as I have said, just the same with us. I was in the National Gallery the other day, and I stood before many pictures, and some of the characters represented on the canvases were represented with a halo of glory round their heads, and their faces seemed to have the same light and beauty that the halo had. The artist meant to convey the idea that they themselves were so beautiful within that their glory flashed out. These pictures were mostly pictures of Jesus, and some were the pictures of good men: All that we need to make us beautiful is Jesus Christ's Spirit within us.

A Sunday School teacher asked a class of poor, ragged boys, gathered from the slums of one of our great cities, "Where is Jesus Christ?" In an instant, a bright-eyed little fellow confidently said, "Oh, he lives in our alley now!" What did he mean? The alley in which that boy lived had been a place of poverty, dirt, and wretchedness. The mothers quarreled, the fathers drank, and the children were neglected and forgotten. But a lady whose heart was full of light, full of the Spirit of Jesus, offered her services and went to live in that alley. The vicar to whom she went said to her that he must not send her to this alley. "Why not?" she asked. "Well," he said, "it is a very bad district." "Then," said this noble lady, "it must be the more need our sympathy and help." So she went and worked, and prayed, and helped, and blessed these people. By the beauty of her life she soon won all hearts. The homes in that slum soon became brighter and cleaner, the mothers became more gentle, the fathers brought home their wages instead of spending them in the public houses that abounded round them. The children felt this change more than any one; hence that beautiful answer, "Oh, he lives in our alley now." Was not that a grand thing to do? Ask Jesus for this beautiful "Light of the world," this grand life within that makes us go about doing good, and he will make you beautiful in face, in thought, word, and deed.—Rev. James Learmount.

Commencement

The hope of the world is always fixed on the rising generation. It is no wonder then that the week that witnesses the graduation of so many young people from the thousands of schools and colleges in our country should be of great importance in the minds of parents and teachers and of all lovers of the young.

There is no universal time set as Commencement Day, but it is undoubtedly true that the larger number of Commencements are held the third week in June. On the Sunday previous many ministers preach on topics appropriate to the time, and many during the week are called upon to be Commencement Day speakers.

TO THE GRADUATE.

"Be true to the dreams of thy youth,"

O graduate, hopeful and bright,
Thy life lies before thee today,
See to it thou use it aright.

"Be true to the dreams of thy youth,"

'Mid the sordid distractions and cares
Awaiting each eager young heart,
Ne'er lose early longings and prayers.

"Be true to the dreams of thy youth,"

Forget not thy purposeful aim;
Move forward and upward each year,
And the fruit of thy labor thou'lt claim.

"Be true to the dreams of thy youth,"

Preserve the now-cherished ideals,
Until in His own gracious time
Our Father his glory reveals.
A. W. Lyon.

THE PRIZE OF SUCCESS.

Phil. 3: 13, 14.

The reason so many people make a failure of life is because they don't start out right.

And so, my friends, it is with the educational life. Let a young woman start out from the walls of an institution of learning which has been made sacred by the tenderest ties of friendship and association, and though she has taken a high stand in class work and has won coveted honors and wears well-deserved medals, yet if she feels that the battle of life has been fought and the prize of success has been won, she is sure to make a miserable failure of the educational life. She has started out with the wrong conception of the educational life. The battle has just begun; the most hotly contested point is yet to be reached; the prize of success lies at the other end of the journey. "I count not my self to have laid hold of the prize as yet, but one thing I do; forgetting the things which are behind, and stretching forward to the things which are before, I press on to the goal, unto the prize of the high calling of God in Christ Jesus."

1. I beg you to notice with me, then, in the first place, that as the wisest of the apostles realized that though he had taken many strides towards success in the Christian life, yet the strategic points of the battle were ahead, so in your struggle for wisdom and proficiency in the natural and exact sciences—philosophy, history, art, and language—though many difficult lessons have been mastered and examinations successfully passed, yet the field is wide before you, and the competitors are many and the competition strong and the conflict has just begun. Press on, press on to the prize!

Those of you who leave this institution of learning at this time, bearing with you collegiate honors and degrees given in recognition of your faithful service and high attainments in the various departments in which you have pursued your course of study to successful completion under the tuition of this superior corps of teachers, I entreat you to remember that this work is only preparatory to the great field of usefulness which stretches out before you in life. It has equipped you to make the best use of your opportunities in life and gives you a decided advantage over the competitors in the battle for bread who have not enjoyed the privileges which have been accorded you; and should any of you go out from this literary institution, with its elevating and ennobling and inspiring influences, and take your stand with the drones and slaves of the masses, it will be because you had the wrong conception of life and abused rather than used your opportunities.

2. Notice, in the second place, that as we are at the beginning of the journey it is not the time to sit down and day-dream of the successes and achievements of our preparations in the past; "but one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize."

Many a gifted person has lost precious opportunities and wasted noble faculties by dreaming of the past or the impossible. Have an ideal, a high ideal, and press upward and onward. Never be satisfied with the past, but always have nobler ambitions for the future achievements. Had Michael Angelo been satisfied with his accomplishments and achievements when he completed his earlier works of art, we would never have had his "Last Judgment." Had Dante only admired and dreamed of his past writings, we would never have had his sermon on the text, "Whosoever a man soweth, that shall he also reap"—"The Inferno." Had Victor Hugo stopped when he received "honorable mention" from the French Academy for his first literary production, we would never have been heir to his "Contemplations," and hence the world would have been poorer. So, my friends, the man or woman who is to achieve the prize of success must forget the things which are behind and reach forward to the things which are before.

3. But, in the third and last place, I would have you remember that the noblest prize which is truly worth coveting or striving for is the one through Christ and from God. "Get wisdom! but with all thy getting get understanding"—spiritual understanding, which maketh the heart glad and the life blessed and knoweth no sorrow. It is the chief end of life to glorify God as well as to enjoy him forever; and it is for this reason he has endowed us with mental faculties and given us the privilege of developing them, and that life in which the physical and mental faculties are developed and the spiritual neglected is both abnormal and unsatisfactory and can never have a happy issue.

I entreat you, then, young ladies, to seek first the Kingdom of God and his righteousness—that prize of the high calling of God in Christ Jesus, as it is the pearl of great price and the prize of success.—Rev. D. H. Scanlon.

CLOSING SENIOR YEAR.

Those who have closed their senior year may be the neediest of all. They stand at the entrance of a half dozen ways, from the point of business, and not one is entitled to anything less than success. All deserve to make the most of themselves, and should be careful to get into the right occupation. Every man has in him the elements of success, and will succeed if he is in his place. Wise counsel should be sought and considered carefully. Life is too short to try a dozen vocations.

The most important factor in the graduate's life is his relation to his Maker. Most of this year's classmen have already decided their allegiance. The few who have tried to remain neutral are the neediest people under the sun. An education which is not dedicated to the advancement of the Kingdom will place its possessor in as perplexing a position some day as that of the thief who was caught with the stolen goods on. A trained mind, as well as a filled purse, is but a trust to be used for the cause of its owner—not man, for he is possessor only in a relative sense, but God, the absolute owner of all man has or can become. Every possession but increases the responsibility of one's stewardship. The hand is to reach out for things eternal. Temporal things, no matter at what cost purchased, must be left behind at death.

Even those who are Christians need the positive support of their Christian friends. Some may settle down to business, others enter upon a technical education. But all alike need to put first things first. Since the college graduate has more to do with shaping the destinies of the world than any other man, there ought to be a common desire, and a united prayer, that he put his force on the right side.

If anyone in the universe needs to live a Christian life more than does the college man, it is the college woman. She manages the home, and creates the atmosphere in which children are reared. The greatest blessing which could come upon America would be a generation of educated Christian mothers.

It is worth while to pause this week and breathe a prayer to God that he will bring about such a complex of circumstances that he may receive the service of this large army now mobilized for the battle of life.—The Religious Telescope.

THE OUTLOOK FOR THE COLLEGE GIRL.

The outlook for the college boy takes care of itself. By the time he has reached his senior year he has decided what business or profession he is to follow. Perhaps he takes one more vacation before he begins, a last look backward over his boyhood, but by September he is at work. It seems very simple for him, the college girl thinks regretfully, and it is so different for her! The change from school to home life is so great as to upset her balance. Unless she begins at once to teach or continues her studies, she is without occupation for the first time in all her busy life. She knows what it means now to have the days, once so short, have twenty-four hours, each longer than the last.

Perhaps the country girl feels the change most keenly. Though loyal to her home, she misses the little afternoon teas, the fraternity meetings, the basket-ball games, the gay little parties—all the variety of good fellowship of four years. In their stead there is the daily round, the common task, begin-

ning with the early breakfast and the piles of dishes to wash after it, on to the housework to which she has been a stranger, followed by the long, monotonous afternoons, more dishes to wash after supper, and then the short, dull evening. The change from college life seems almost too great to be borne, and the outlook down the long years is appalling. In her degree the city girl has much the same feeling of pause and shock. She, too, finds her occupation gone. She aspires to do something useful, to carry out some of the ideals set before her in the baccalaureate sermon on that last Sunday.—Life—Life with a capital letter, is before her, and she yearns to make the most of it. She envies the girl who must work. She would rather do anything than be idle, and the prospect before her seems no better than idleness. It is asking too much that a girl fresh from school should "See life clearly, and see it whole" at the very outset. But how much happier she would be and how much happier she would make others if she could be helped over the hard period before she adjusts herself. Older people seldom understand the mental storm and stress of the first months out of college, when the girl deprived of occupation for the first time in her life is restless and unhappy when every one is trying to do all in their power to fill her days full of pleasures. While she accuses herself of ingratitude and is often miserable, she is ashamed to show it or to ask for help.

Often with a view to filling up the empty weeks she throws herself into society and lives in a whirl of teas, receptions, luncheons; but it is seldom that this is enough to satisfy her. That baccalaureate sermon and all the sermons, lay and professional, she heard in college, haunt her. Her inherited Puritan conscience forbids her living for herself alone. Then she turns to her nearest duty as she sees it, and with youthful enthusiasm, born of ignorance, she suggests that she assume entire charge of the housekeeping, and is amazed and hurt when her mother smilingly explains that she is not ready to be put on the shelf, and declines the offer of substitute. After this rebuff she flies to one more outlet for her energy, benevolent work, and at once is received with open arms. Does she want something to do? She shall have it—"good measure, pressed down and shaken together and running over." Once in the midst of settlement work she finds abundant means of lavishing her vitality on those who need it, and soon her days and nights are full, and she becomes a sort of boarder in her own home.

Is it a hard saying that all these natural ways of filling the empty days after graduation are mistaken? And yet is there not something for the college girl which is a nearer duty than society and settlement work, and a more reasonable one than taking other people's burdens from their unwilling shoulders? It seems a narrowing suggestion that the college girl's outlook should be first and chiefly around the small horizon of her own home; but it is one that widens as one studies it. There is the father, his daughter's most ardent admirer, who would be made happy by pleasures especially planned for him, quiet evenings of talk and music and books, and perhaps his favorite game, however uninteresting it may be—shall he be robbed of all this? The mother may not need to give up the housekeeping which would empty her own days for her, but how about the companionship to which she

has looked forward all these years of her daughter's absence? Must she be deprived of it by either society or benevolence? The younger brothers and sisters are especially susceptible to the influence of the half-known sister from college. There are a thousand things she can do for them. The circle of homely, beautiful duties widens as we look till it seems as though four years away from home were but a preparation for homecoming.

If there is a clue to unravel the skein of bewilderment the college girl finds about her after graduation it lies in these words: First, give yourself enthusiastically to your own home. After that, take up your outside duties of society, church, benevolence and friendship. Remember that these first years are an education as much as those which are gone. Too soon other ways will open before you and other lessons be set. Perhaps the fairy prince may come and take you away; perhaps outside claims of work may be pressed upon you. While you can, do the nearest, best thing, and give yourself unreservedly to your own home circle till the outlook widens providentially into something broader and more satisfying still.—New York Observer.

EDUCATION AS POWER.

Education may be defined and described from various points of view, and one such definition is that education consists in power. This is a utilitarian standard that measures it by what it can do, and such a standard, when it is not degraded to a matter of mere material success and money, is a true and helpful one.

1. Education is power of attention. Attention is the primary power of the mind and one that largely determines and measures all its other powers. It is the self-controlling and focusing power of the mind by which it concentrates and holds its faculties to the one object under view so as to see and seize and master it. To be able to look steadily at an object so as to define it sharply, to fasten the mind on the page of a book so as not to let it slip off on other subjects, to hold an object in the burning focus of consciousness until it begins to glow with light and interest, to make all the faculties of the mind march together so as to master an end—this is attention, and such attention is the primary instrument by which the mind gains knowledge, develops its faculties and wins its victories.

2. Education is power of observation. The senses are the feelers of the mind by which it touches and grasps the complex world from its infinitesimal atoms to its most distant stars. The mind is at their mercy for its knowledge and depends on their reports. These senses are capable of development into very delicate and accurate instruments, but at first they are given to us in a raw condition so that they are rough and crude and often misleading in their processes and results. They must therefore be trained into skill and accuracy, and such training is a primary part of education. Ruskin goes so far as to say that "The greatest thing a human soul ever does is to see something, and tell us what it saw in a plain way." Such seeing begins with the senses, and therefore we should train our children and scholars in accurate observation with all their senses, and we should ever strive ourselves to be sharp and vivid and exact in our knowledge of facts. Especially should we be on our guard against

mixing up our own preconceived conceptions and prejudices and interests with what we see, that we may not look at the world through colored glasses but see it in the pure white light of truth.

3. Education is power of judgment. Observation gathers materials for the mind to work on and build up into system and service. Facts are usually thrown at us in confusion in this world and it is the business of the mind to sit and arrange them into classes and frame them into conclusions. The mind must learn the art of running lines of classification and tracing threads of casual connection through facts, and thus of finding out what is cause and what is consequence, what is end and what is means. Much of the work that is going on in a school room is a drill in this power of judgment. In learning to solve a problem, or to acquire a language, however "dead" the language may be, the mind is being constantly exercised in reasoning, making comparisons and discriminating differences, putting things together so as to bring out their meaning and lead to a conclusion; and all this is just the drill that is necessary to train the mind to conduct a case in the courts, perform a surgical operation, build a bridge, or master any of the problems of life.

4. Education is power of expression. A mind shut up within itself, however splendidly it may be endowed and developed or richly stored with knowledge, is yet a dead sea into which many streams may run but out of which nothing comes. Language is one of the most important means of mental expression and is a vital part of education. Some of its primary virtues are clearness, conciseness, simplicity, directness, purity, force and finish. It can be forged and polished into a powerful and keen instrument that will cut and flash like a scimitar. What is the use of knowing things if we cannot say them?

5. Education is power of appreciation. What a mind sees and enjoys depends as much on the seeing mind as on the objects seen. One man sees only a narrow circle of things hardly wider and deeper than is seen by the ox; another man sees a circle that runs around the heavens and goes down to the burning core of the earth. The whole world is to the biologist alive with life, and the artist sees it saturated and aflame with beauty. We see what we are, we pour ourselves into our world and thus make it. The degree of a man's real education is thus measured by the width and depth and delicacy of his appreciations.

6. All these powers of education should be run into the one supreme end and power of service. A highly complicated and costly instrument, such as a watch or a locomotive, should justify its cost in service rendered. The more complicated and costly it is, the more service it should perform. An educated mind is the most complicated and costly mechanism we know, and it must justify itself in work done. It is deep selfishness and sin for one to acquire an education that equips him with large powers and then to let them rust in idleness or pervert them to wrong ends. An educated man is just that much more of a man and should do just that much more for the welfare of his fellowmen and for the glory of God. This is the chief end of education, and all its powers should shine as stars in this crown.—Presbyterian Banner.

Religious Review of Reviews

RELIGIOUS REVIEWS.

Epworth Memorial church, Cleveland, continues to be a pathfinder in methods of church work. It has just established a Fellowship in Practical Church Work in connection with Garrett Biblical Institute. The connection with the church will be as a post-graduate seminary student, will continue for but one year, and carries with it a remuneration of \$600. He will be under direction of the pastor.

Evangelist L. E. Finney conducted powerful revivals at Mariett, Mo., and other western points. He gave particulars of conversions of prominent men. He did a good work among railroad men.

Rev. W. H. Spence, Congregational Church, Rutland, Vt., gave a series of sermons on Mental Healing, a subject about which all literature is full at present, and poured a flood of light on the whole realm of Christian Science, New Thought, the Emmanuel Movement, the Subconscious Mind, leading the whole range of life and experience through all these different phases straight to the feet of Him who said, "They need not depart" from Me. Then came a series of sermons on "Christianity and Socialism" in which, without fear or favor, he voiced the cry of the oppressed and the divine method of cure for the ills of the body politic.

One hundred and forty-one Congregational churches in Ohio show stationary or decreasing membership. Sixteen reported over fifty removals each, three of them over 100, an aggregate of 1,250. Four of the twelve local associations show a net loss. Two churches reported removals of 126. Washington street of Toledo added 130. Five churches now have over 1,000 members. Sunday School enrollment is stationary and young people's societies show a decrease.

The combined churches of Trinity parish have nearly 7,000 communicants, among them some of the wealthiest families in America, yet the interest on trust funds is taken to pay the expenses of administering the church. Last year, excepting a few thousand dollars in pew rents, the congregation contributed nothing to its support. Its property, assessed at \$17,600,000, is exempted from taxation. The total contributions for both foreign missions and work in our own land were \$3,237. The Churchman contrasts with this record the figures for the Fifth Avenue Presbyterian Church in the same city. Its property is valued at \$2,000,000, and its 2,080 members contributed last year \$352,000, of which \$52,093 went to home missions, \$30,250 to foreign missions and \$159,000 to miscellaneous charities. The Churchman says that Trinity Corporation, with a gross income last year of \$791,000 from its productive property, did not give one dollar of this to the extension of the church outside of its own parish.

The Moody Bible Institute of Chicago has just celebrated on "Founder's Day" the seventy-second birthday of D. L. Moody, when its trustees announced that the foundation of a new men's dormitory would be laid as soon as the frost was out of the ground.

This is the first of a group of three new buildings in contemplation, to cost about

\$350,000, demanded by the growth of the institute since Mr. Moody's death in 1899.

If anything, greater stimulus than formerly has been given to the preparation of students for foreign missionary work—over half of the last graduating class having devoted themselves to that work; but otherwise no changes have been found needful, either in the kind or method of instruction given in the English Bible, gospel music and personal evangelism in these years. **It is still the policy of the institute also to give this instruction absolutely free to Christian men and women without respect to nationality or denominational affiliations.**

The active management is vested in a board of trustees of which Henry P. Crowell, an influential business man of Chicago, is president, and A. P. Fitt, Mr. Moody's son-in-law, secretary. Dr. Gray, the well known Bible expositor, is dean.

Wide reaching plans are in progress for the twenty-fifth anniversary in 1911.

The great cocoa firms of England and also one in Germany have refused to continue trading with the Portuguese merchants of San Thome on account of the existence of enslaved labor in the island. It seems that the Portuguese government to induce Messrs. Cadbury, Fry, Rowntree, Epps and others to take up the trade with them pledged itself to reform the labor situation. Their failure to do so has led to this action.

Mr. J. Campbell White says: "The gifts of the churches in the United States and Canada to missionary work for the past year have been \$602,000 more than the previous year in spite of financial depression."

Albert Midlane, hymnwriter, author of "There's a Friend for Little Children," died recently at the age of eighty-four at his home in the Isle of Wight, England. Tin-smithing and ironmongering was his trade, and many of his hymns were composed at his bench.

Roberts College, Constantinople, has enrolled thirty-four Turkish students. The wall of Mohammedan prejudice is falling as by a cyclone for this is an unheard of thing.

In 1807 there was but one Protestant Missionary in China; 1907 there were more than 3,000 Protestant Missionaries.

In Foochow 15,000 opium pipes were burned last year. The planting of poppy is absolutely prohibited in six provinces.—Institute Tie.

Evangelist Wilbur L. Clapp, Appleton, Wis., is using a new method to attract people to his services.

He uses about forty varieties of gospel text and picture postcards of the souvenir type, but instead of the comic or other picture or text on the back of the card, there is an appropriate and impressive verse or more of scripture printed in colors.

METHODS OF CHURCH WORK

E. A. KING, EDITOR, NO. YAKIMA, WASH.

Special Note

We very much wish that the brethren would take time to write the editor about the department. If only a postal, we would be glad. If you have successfully tried any of the methods, or if you have found anything that is impracticable, let us know.

When you have a new piece of printed matter send a sample to us. If you are successful in raising money, such as current expenses, missionary funds, Sunday School budgets, etc., tell us about it.

In order to make this department a practical, helpful, stimulating and useful force, we must know what the successful, progressive pastors are doing.

Please send all of your communications to Rev. E. A. King, 4 South Sixth street, North Yakima, Washington.

Preparing For Summer

Many a pastor is troubled about his church work during the summer months. Some of them find their audiences greatly reduced, and in many places the evening congregation is almost too small to count.

The questions that confront a conscientious preacher are numerous. One of them is, shall he redouble his energies, preach better sermons, (if he can) secure a stereopticon; or shall he himself relax, take life more comfortably, and enjoy a few months of relief from the strain?

In how far is a pastor responsible for keeping up the services when his substantial people relax and let church duties slide?

We would like to hear from pastors who have had experience along these lines. How do you manage it in your own church? What are you going to do this summer with your evening congregation?

Send us a few lines on the subject, and we will give the results of your suggestions to the brethren. Here is a chance to extend some real help to a lot of perplexed men.

How Dr. Storrs Observed Children's Day

There are several helpful suggestions in the New York "Observer's" report of the late Dr. Richard S. Storrs' observance of Children's Day at the Church of the Pilgrims in Brooklyn. He was one of the first clergymen of note to observe the day.

Dr. W. F. McMillen in his pamphlet "Children's Day," quotes the report as follows:

"Dr. Storrs stood by the communion table, on which lay a piled-up heap of flowers, flanked by little white packages tied with dainty ribbons. Calling by name each baptized child of the church, who had reached the age of seven years, the pastor presented each one with a kiss, a bouquet of flowers, and a well-bound Oxford Bible, containing all the usual 'helps,' in which were inscribed the dates of

the child's birth and baptism, with the date of the presentation and the pastor's signature.

"With the children all grouped around him, he then thanked God for His care of them during the past seven years, and that some of their number were already 'safely housed.' prayed for those whose parents had preceded them to the heavenly country, and that they all might early gladden the hearts of teachers, pastor, and church, by enrolling themselves upon its books.

Children's Day Observance

REV. W. F. M'MILLEN, D. D.

The proper observance of Children's Day is by the church rather than by the Sunday School, but for some reason, in a majority of instances, it seems to have been left wholly to the Sunday School. As a result of this the day is in danger of losing much of its power.

To yield all the Sunday morning to a children's service is, I believe, a mistake. As a rule, this is the time for the pastor to come to both old and young with a burning message on those subjects which concern the weightier matters of the home, such as family government and Christian nurture; the church, its relation to the young, child conversion and church membership; the extension of the kingdom through Sunday School missionary work, in preparing the way for churches.

These great themes and this great work, which is so near to all of our hearts, of reaching the neglected and more unfortunate children and youth, should be brought to the attention of the whole church and congregation, and should enlist their intelligent and hearty sympathy and liberal support. The pennies of the children are not enough. The cause is worthy of the largest gifts the men and women, both rich and poor, can bring to it.

The children's carol service may be held at the Sunday School hour, or in the afternoon or early evening as a vesper, according to local circumstances and conditions.

The whole day throughout should be one characterized by the highest joy and gladness. It may truly be a day of flowers and of the singing of birds, but just as truly a day full of object lessons, impressive and inspiring to both old and young.

All preparations and rehearsals should be made during the week, and before the Sunday, so that this day and God's house will not be robbed of their spirit of worship. Dignify the day as much as is consistent with its joy and youth.

The music should be inspiring and uplifting, not meaningless ditties, music which, in connection with the words, should stir the heart to nobler and purer purposes and desires; music, of which it could be said as a brother said of a minister's sermon: "It was religiously inclined."

Suggestions to Committees

"The committee should endeavor, so far as possible, to have those, who, heretofore, have not been prominent in Children's Day exercises, take most of the program. It is surprising and remarkable, how much undeveloped talent there is to be found in the average Sunday School, and how easy it is to bring this talent into play where there is an intelligent acquaintance with the pupils, and careful planning for what is to be done.

"While the general theme of the Children's Day program may be known and well advertised, it will be helpful to keep as secret as possible its particulars.

"In order to do this the training and rehearsing should not take place before the school. If possible, only those who are actually to take part, with their trainers, should know the details of what is to be done on Children's Day.

"Thus the element of curiosity, which enters so largely into the enjoyment of what is to come, will be taken advantage of, and the services of the day will be new to the majority of the spectators. So far as consistent with the purpose of the day these services should be novel.

"Of course, where there is to be singing in unison, or recitation of Scripture in concert, this must be prepared beforehand by the school as a whole, or by those departments which are expected to participate."

Children's Day a Time For The Baptism or Dedication of Children

An invitation may be extended from the pulpit to all the parents, urging them to bring their little children to the church for baptism. This message may also be carried home through the pupils in the primary department, as well as through the officers, church visitors and others.

Dr. McMillen says very wisely: "The subject of child conversion and church membership is an interesting feature in connection with the observance of Children's Day. This is really its purpose and spirit. It is for the highest good of the children, and for whatever of love and service they can bring to the whole church.

"It is a peculiarly fitting time for Christian parents to bring their little ones and consecrate them to God and his service in baptism. It is the time to renew family life and covenant obligations, and to remind children of the claims of Christ and the Church upon them."

A FORM FOR BAPTISM USED IN THE SENSE OF DEDICATION.

All churches would not permit the use of the following form, but there are many that would welcome it gladly. The writer has used it for the past six years with most satisfactory results:

THE BAPTISM OF A CHILD.

Dear Friends—Of your own free will you are bringing your little child to a Christian church that you may publicly confess your faith in the Christian religion, and to secure for your child whatever benefits this faith of yours may have in store for ———. You are encouraged to do this because Jesus showed a friendly disposition to children when he was here on the earth. He said: "Of such is the kingdom of heaven."

Of course you understand that this child is ignorant of the meaning of this act of baptism. It is all done on your responsibility, and you will be expected to train this child so that when ——— grows up ——— will desire to ratify this act which you this day have done for ———.

We do not claim that this baptism has in it any miraculous power. It does not change the nature of the child, and it does not insure salvation. It is an act of voluntary dedication on your part. It is your desire that this child shall grow up to be an earnest Christian. This act on your part is a beautiful one. Whether or not these hopes are ever fulfilled will depend very largely upon yourselves.

Do you promise to be true to all of these high duties as God gives you strength to fulfill them?

Believing you to be sincere in this matter, I now baptize ——— (full name of child) into the name of God the Father, God the Son, and God the Spirit, Amen.

THE GIVING OF BIBLES ON CHILDREN'S DAY.

Many churches have utilized this day for the presentation of Bibles to the baptized children who have reached the age of 12 years.

Some one has aptly said: "Children prize Bibles received in this way. The Bible itself grows more precious with the passing years, but the first claim of that particular Bible to trust and affection, is the fact that between the mother church and themselves there is a tie which does not let it forget its baptized children, or fail to remember, as the years pass by, that there are milestones along the way, by which childish hearts and lives can be helped to grow Godward."

Thos. Nelson & Sons, 39 E. 18th street, New York, have recently published an American Revised Scholars' Bible at 35c each.

CHILDREN'S DAY OFFERING.

This day would be incomplete without a special offering for the missionary department of the denominational Sunday School Society. Usually these organizations furnish printed exercises, including music and offering envelope. One of the neatest Children's Day offering envelopes we have seen is that published by the Duplex Company of Richmond, Va., a copy of which is printed below:

A unique way of inducing a large offering is to distribute the envelopes on Children's Day, and urge the children to return them with their gifts the following Sabbath.

The pastor may draw on a blackboard or

He can then pull off the envelopes one by one, indicating that each one represents a gift from a child in the Sunday School, and presently the church will come to light and the audience will understand that numerous gifts have produced a mission school somewhere, and that it has grown, or will grow, into a church.

It is hard to face the same congregation year after year on special occasions without some new ideas and suggestions. Twelve pages of this helpful volume are devoted to Children's Day. There are sermon suggestions, interesting poetry, and other things of worth.

The following "Quarterly Report" blank has come to us from Minneapolis. It is elaborate, perhaps too much so, but it can be adapted to the use of any church, large or small; and the wise pastor will see to it that some thing of the kind be used in his church.

						<i>for the support of the First Free Baptist Church.</i>							
Amount of Pledge		Account at beginning of Quarter		Account for Quarter		Total now due				Total over-paid			
\$	per	D ^r .	C ^r .	D ^r .	C ^r .	\$		\$		\$			

The following card is used with good results. The ushers turn them in to the pastor at the close of each service, and the pastor may call at his earliest convenience. Perhaps the most helpful part of the card is the provision for the business address.

Business Address

It will be remember that Dwight L. Moody rented two pews in the Chicago church and filled them with men and boys every Sunday. This is certainly a fine idea, and should be adopted wherever possible.

THE VALUE OF AN ADULT BIBLE CLASS ILLUSTRATED.

When Rev. Harold Cooper became pastor of the Ironton Church he gathered about him six men and women in an adult Bible class. In a short time it increased to forty members, organized with president, secretary and treasurer. In connection with this class an annual banquet was inaugurated.

The class, numbering in its circle many of the older and substantial members of the church, became a medium through which the pastor accomplished much more than merely the teaching of the Bible. The Sunday evening service was improved and enriched by its co-operation.

The pastor was also enabled to bring to the city noted denominational speakers. The class also assisted and backed up the church in week-day meetings.

In some churches the men's club becomes the agency through which the pastor accomplishes the desired end. It depends upon the make-up of the church, and the spirit of the community life as to which particular organization or method is best to be used.

OPPORTUNITY.

Some years ago a young woman newly married moved with her husband into a pioneer community in which her family expected her to find not one congenial friend. "Poor, poor Adeline," wrote one of the sisters to the mother at home, "she was always so active in Christian work, and I venture to say she has gone where there isn't another Christian in the place. She won't know what to do with herself." Presently a letter came from Adeline herself. "Mother! can you believe it? I am the only Christian in the place—Frank and I. Think of my opportunity!"—*Our Bible Teacher.*

THE CHRISTIAN CHURCHES OF MEDINA
Cordially invite you to attend divine service
at one of their several places of worship:
Disciple Baptist Congregational
Catholic Methodist Episcopal
We welcome you. *All seats are free.*

SUMMER SUGGESTIONS.

Pastors who issue church bulletins may find the following, taken from a Colorado Springs calendar, very suggestive for summer use:

Do not devote all the pleasant summer evenings to your own pleasure and ease, but habitually devote Wednesday evening each week, to this social and religious meeting of your church. The church does not make as many calls on you for service in the summer as during the rest of the year. For this reason will you not all the more conscientiously render this one service where your presence is especially needed and welcome?

FLOWERS ON THE COMMUNION TABLE.

During the season of flowers they should be used freely in the church. At Westchester, N. Y., a church adopted the custom of having memorial flowers on the communion table, and the plan has been continued.

UNION SERVICES SUNDAY NIGHTS IN SUMMER.

In small towns, or in suburbs of large cities, two or three churches may unite on warm summer evenings. This will divide the pastors' labors, insure one large audience rather than several small ones, reduced individual church expenses, and encourage inter-denominational fellowship.

In one small Ohio city where only two denominations have churches, they combine their services throughout the entire summer. The Methodist pastor preaches in the Presbyterian church, and the Presbyterian pastor in the Methodist. The plan has worked well for several years.

Such a plan rests the organist and the choir, adds interest to the whole work and creates a Christian fellowship that could not be produced in any other way.

Of course each church carries on its own Sunday School, and sometimes its individual young people's meetings. In some towns even the Sunday Schools have been merged, but as a rule the plan is not successful. It interferes with courses of study and the offerings that may have been apportioned to special work. It is better to conduct such work along usual lines.

A UNIQUE SUGGESTION FOR INDUCING MEN TO ATTEND CHURCH.

The pastor of a First English Lutheran Church tried a series of four Sunday afternoon meetings in his church.

In order to win the attention of the men of his city he put out a railway excursion ticket printed on green ticket card-board. The ticket is herewith reproduced. The number of the series he printed in red, though this is really not necessary, and it adds to the cost:

A MILE OF PENNIES NICKELS DIMES

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for samples and prices.
HARRISON PRINTING & ADVERTISING CO., UNION CITY, INDIANA

Increase Your Attendance By Using Illustrated Printing

It's Church Printing with the 20th Century Touch

On receipt of 25c I will send you a cluster of the brightest and brainiest church printing you have ever seen. Many in beautiful colors. No two alike. Worth many times the price we ask just for the ideas and suggestions they contain.

Joseph E. Bausman, Modern Church Printer

542 East Girard Avenue, - - PHILADELPHIA, PA.

ISSUED BY THE

First English Lutheran Church

1491 JANUARY SUNDAY AFTERNOON
EXCURSIONS
FOR MEN.

"Little Journeys Through a Man's Life"

CONTRACT

Good subject to conditions printed below for tours to points indicated, when presented at proper dates with coupons attached (or detached).

1st. That in giving this ticket this company is not responsible for accidents to passengers' private whims on certain problems of life.

2nd. Company not responsible for damage to such uncrated baggage as paid, self-satisfaction or unusual ideas.

3rd. No stop over will be allowed at intermediate points not stamped on ticket.

4th. This ticket is transferable

5th. Although every effort will be made to provide for comfort of passengers, this company will not be held responsible for lack of seating facilities.

6th. No sleeping accommodations.

I, the holder, hereby accept and agree to be governed by all the conditions as stated in above contract.

Signature

Witness

CAUTION

All persons are hereby notified that anyone attempting to use this ticket by imitating the signature of the original holder will be doing a purely unnecessary thing, as he may secure a ticket for himself with less inconvenience.

ISSUED BY THE

FIRST ENGLISH LUTHERAN CHURCH

1491 Good for ONE FIRST CLASS Passage
From Thirty-Five Years
To Sixty Years

SUNDAY AFTERNOON, JANUARY 3rd—3 o'clock

ISSUED BY THE

FIRST ENGLISH LUTHERAN CHURCH

1491 Good for ONE FIRST CLASS Passage
From Twenty-one Years
To Thirty-five Years

SUNDAY AFTERNOON, JANUARY 10th—3 o'clock

ISSUED BY THE

FIRST ENGLISH LUTHERAN CHURCH

1491 Good for ONE FIRST CLASS Passage
From Fourteen Years
To Twenty-one Years

SUNDAY AFTERNOON, JANUARY 17th—3 o'clock

ISSUED BY THE

FIRST ENGLISH LUTHERAN CHURCH

1491 Good for ONE FIRST CLASS Passage
From The Cradle
To Fourteen Years

SUNDAY AFTERNOON, JANUARY 24th—3 o'clock

Story Reading on Sunday Evenings

Dr. Charles Sheldon some years ago prepared and read a very interesting series of stories to his evening congregation. The series was printed and became of universal interest.

Since then many of the younger ministers have tried their hands at the same thing. Some of them have miserably failed. One young man, of whom we know, wrote a story calculated to show up the dishonest management of the municipality. He was misunderstood.

Some of his people complained that they came to church to hear the Gospel, not to listen to a story. They could read stories at home! This was one of the "offenses" that caused him to finally leave the pulpit.

Others more gifted and blessed with an appreciative audience have succeeded very well. The story has power and interest many times when a sermon or address would fall flat.

Rev. J. W. Laughlin, pastor of the Presbyterian Church, Janesville, Wis., read a story on Sunday evening during the month of June of last year. He very wisely issued an explanatory card setting forth the plan and purpose of his story. This idea of *preparing the people* is a good one, and such as might easily be used in countless other ways.

The subject of Mr. Laughlin's story was "The Control of the Ship, a Story of America's Responsibility."

Chapter 1—Weighing Anchor.

Chapter 2—The Ship's Company.

Chapter 3—The Passengers' Problems.

Chapter 4—In the Captain's Cabin.

He explains to his people on the advertising card that the story deals with political, social and religious problems, with an attempt to show how they may be solved in the interest of a larger life for an expanding nation.

The author makes due acknowledgments to Prof. Steiner's "On the Trail of the Emigrant"; Chancellor Day's "Raid on Prosperity"; Prof. Ross' "Sins of Society"; Mathews' "Church and the Changing Order," and Abbott's "Evolution of Christianity."

You are cordially invited to attend this series of mid-summer studies. A chorus choir will have special music for each evening.

The Value of a Brotherhood

C. A. PALMER.

1. It brings the men of the church together socially. Many a man who attends the church goes away from the service without meeting the other men in attendance. If it were not for the social gatherings of the brotherhood he would find it difficult to become acquainted.

2. The brotherhood may become a moral force in the community. So many men banded together constitute a power for good in any movement they undertake to foster.

3. The brotherhood is of great value to the pastor. It stands with him in helping to carry out his plans. The pastor is the leader, the manager, and the brotherhood assist him by attending to the details and furnishing funds for the work.

Sermon Suggestions or Prayer Meeting Talks

God's Nearness To Us

Acts 17:27.

Man through the fall has missed God, and thinks him far away, or unwilling to hear. But he is not.

Revelation shows us God seeking man in the garden, God speaking to man by men, incarnating himself in the man Christ Jesus and the Gospel. He is near in nature, in providence.

He is everywhere. With each man he is—lovingly, observantly, actively—at all times.

I. To those who only feel after him—

1. How impious is sin.
2. How profane is indifference.
3. How impossible deception.
4. How vain all hope of escape.
5. How hopeful all seeking.
6. How perceptible of repentance.
7. How acceptable faith.
8. How readily can he reveal himself.

The condemned pardoned.

The ministry finding you out.

A Scripture applied with power.

II. To those who have found him—

1. How strictly he observes.
2. How readily he hears.
3. How easily he communes and impresses with awe.
4. How graciously he defends.
5. How speedily he renews graces and lifts us into the highest life.
6. How wondrously he reveals himself.
7. How splendidly he aids us.
8. How gloriously he is near in death.

Is he not one with us?

Is not this a blessed life?

C. H. Spurgeon.

The Danger of Impulsiveness

Matt. 26:33-35, 69-75.

Account of Peter's protestation and fall; both largely traceable to Peter's ungoverned impulsiveness. Consider the dangers which beset such a temperament, arising from:—

1. Its proneness of over-estimation of self and under-estimation of others. "Though all men—yet not I." 2. Natural instability. Liable to frequent reactions. Must have change of enterprise. Can do for Christ, but cannot wait in strength for Him when there is nothing to be done. 3. The violence and rapidity of its changes. Within a few hours Peter protesting his faithfulness, and denying his Lord; amazing the man himself scarcely less than others. 4. The readiness with which it takes its character from immediately surrounding circumstances. Peter on the way to Olivet protests, etc.—In the palace denies.

This temperament most useful where force and promptness are required rather than patient endeavor. What Peter wanted was, not another temperament, but the proper government of that he had. This is the disposition that, having sinned hastily, weeps bitterly.

Therefore, though surrounded by danger at its best, it is very hopeful at its worst.

(1) Let the cool and prudent man learn to be gentle in his judgments of more fiery brethren. (2) The impulsive man take warning from this notable example. (3) And the man who bitterly repents some sin of haste, take consolation and hope.

Saving Health

In that day shall this song be sung, etc.—Isa. 26:1, 2.

1. The average Hebrew limited the ideal state to his own race, not so the psalmists and prophets, whose forecast embraced the world.

2. Vastness of view is unfavorable to intensity of feeling. Enthusiasm for a state is easier than for a world, for a city easier still.

Hence Jerusalem concentrated patriotism, and its spiritual counterpart focussed even the fervor of the seer of Patmos.

3. In early days the first requisite of the city was strength.

A natural man of any time would have found this in ramparts; Isaiah finds it in salvation.

4. The same word elsewhere is health; so the German *heil*.

5. By general consent morality is the gate of national well-being; keeping the truth is less thought of; the prophet insists on both.

6. Morality can never rest on expediency in crises; its fixity depends on faith in God. Especially is this the foundation and bulwark of family purity and safety.

7. Beauty can never take the place of truth, being dependent on it as earth's colors on the sun.

8. We can all help to open the gates by personal righteousness, the faithful exercise of the privileges of citizenship, and by practical fellowship with all believers.—*Monro Gibson, D. D.*

Perfect Peace

Thou wilt keep him in perfect peace, whose mind is stayed on Thee.—Isa. 26:3.

1. There is a passive side in all deep and earnest living. It was the man who leaned on Christ's bosom who saw deepest into his life story.

We lose much of this experience in the rapid respiration and quick pulse of our time.

Urgent and nutritive preaching does not meet all spiritual want.

2. The Lord's house be a place of rest. The child's sense of being taken care of should have large place for wearied minds.

3. Rest is a wellspring of energy and prelude to effort. The Lord rose from sleep to still the storm.

4. We rightly think of heaven as the full satisfaction of earthly want, as in hunger, poverty, weariness.

We could carry any load if there were one to carry us.

That is the offer of Christ, the revelation of fatherly providence.

THE HOMILETIC YEAR—JUNE

G. B. F. HALLOCK, D. D.

Best of Recent Sermons

Rev. T. M. Hawes, D. D., Rev. John Robertson, D. D., Rev. Silas S. Main, Rev. Smith Baker,
Rev. J. H. Jowett, Birmingham, Rev. James Learmount

The Problem Of A Child

REV. T. M. HAWES, D. D., LOUISVILLE, KY.

Text: Mark 10:13—"They brought young children to Jesus that he should touch them."

All will agree that the problem of the child is at once a problem of supreme importance and of great difficulty, and parents of children should tremble for themselves as well as for the children. If parents do not tremble for themselves, somebody ought to tremble for them, for they have a great responsibility. This is true in any aspect of the case.

Consider the physical life of the child. The most helpless being born into the world is a human being. It is less able to care for itself, more susceptible to disease, and we wonder sometimes that so many people live to reach maturity. In the physical development of the boy or girl it requires the utmost tact to know what is best to do.

Consider the intellectual life of the child. What should be taught and who should teach it? The problem of the intellectual life of the child is a very important and a very difficult one, but a more important and more difficult one is the development of character, the molding of the moral nature, leading boys and girls into virtuous and honorable manhood and womanhood. Any failure here is saddest of all. To let anything go wrong with the physical growth of a child is sad; sadder still to see anything go wrong with the intellectual growth, but saddest of all is failure in the development of character, because character is destiny.

But most important and most difficult of all, because it includes all the others, is the problem which relates to the religious life of the child. Let anything go wrong here and everything is wrong. Let everything go right here and all is right. I would like in all modesty to suggest to you some of the fundamental factors that enter into a solution of this problem of the child, as it relates to the religious life; for as the greater includes the less, this includes all of the others.

1. The very first and most important factor is a religious home. By a religious home I do not mean where the parents merely belong to the church; but I mean a home where there is real religion; where the Word of God is read and a family altar is raised, and the child is taught to pray and read the Word of God, and, best of all, where in the lives of the father and mother the spirit of Christ is manifested. We all know that the true test of religion is in the home. The true test is when the family gathers round the fireside. Here is a fundamental factor in the solution of this problem.

I am sure you will all agree with me in regard to certain propositions, and one is that such a home is the birthright of every child born into Christendom. I maintain with all my soul that a child brought into any other kind of a home has violence done to its very birthright. A man has no business with a home and the bringing of a child into it unless that home has a religious atmosphere.

Furthermore, a religious home brings the idea of God and of prayer, and of religion and of Jesus Christ, to the dawning consciousness of the child in the most natural way, in the God-appointed way; for before God instituted the church he instituted the family. Do not let anybody else on the face of the earth teach your child to pray and to love God's Word. Do it yourself. I know of a man who was taught to pray by his own child. The mother was away from home and left orders with Lucy that papa was to hear her prayer at bedtime. She went to papa and said: "Mamma said you must hear my prayer."

"All right," said he. "Get down on your knees."

"O," said Lucy, for Lucy had a will of her own, "that isn't the way mamma does it. Mamma gets down, too."

The man wasn't accustomed to do it, but he got down and said: "Now say your prayers."

"O," said Lucy, "that isn't the way mamma does it. Mamma prays first and then hears my prayer."

"All right," said the man. "I will say mine to myself and then you can say yours."

"That isn't the way mamma does it. Mamma prays out loud."

And the man under the influence of that sweet compulsion felt his own heart throb with devotion and heard his own voice lifted in prayer at a throne of grace. A sight to make angels rejoice! Teach your child to pray, and if you are not doing that, may the child teach you to pray!

Then again it brings the influence of religion to bear upon the child at the best time of all. Do you know that the startling statistics about this matter show that 85 per cent of all those who confess Christ and join the church do so in childhood? If the children are not brought during the period of childhood to confess the Saviour and unite with the church the probability is that they will be drawn utterly away. It is the proper time.

Not only so, but a religious home such as I have been picturing, enables fathers and mothers to influence for time and for eternity those they love the best. Don't you love your own children better than any other children? Their veins are throbbing with your own blood in all the mystery of birth, which

has permitted you to bring into existence a human soul. What opportunity to influence for time and eternity those that you love the best. I can conceive of a mother intensely interested in missionary matters, working for the Hottentots of Africa and neglecting the little tots of her own home. I can conceive of fathers intensely interested in work for boys who are utterly neglectful of the boys at their own side. Let it be your chief joy to use your influence in helping those you love the best.

2. Another important factor is a right relation between the home and the Sunday School. What is that right relation? A three-fold cord is not easily broken, and there are three elements that should enter into an ideal relation between the home and the Sunday School in order to solve satisfactorily the problem of the child.

The first of these is an intelligent knowledge of each other. The parents in the home should have some knowledge of the Sunday School and the children there and the teaching they receive. Do you know anything about the Sunday School? Do you know who it is who is teaching your children? Do you know what is being taught to your children? If not, there is a very important factor left out in your relation to the Sunday School. Do you know the teacher? Do you know anything about the character or ability or influence of that teacher? Do you know what that teacher is teaching your child? I once sat behind a teacher in a Sunday School where the class consisted of young ladies with a rather worldly woman as a teacher and they were giving the time wholly to the discussion of the plays at the theaters, and especially the operas. Do you think that was very helpful teaching? Teachers, do you know anything about the home of that child you are teaching? Do you know the father and mother of that child in your class? Do you know the environment of that child? If not, then a very important element is being left out of an intelligent knowledge of the child in its home, of the parents of the child, and the child's environment.

Another element is that of a sympathetic interest in each other. Sympathetic interest—you cannot leave it out any more than you can leave it out of expression and have expression what it ought to be. You are bound to have a sympathetic interest in that Sunday School, and that Sunday School must have a sympathetic interest in you, or something is left out. Parents, are you ever in Sunday School? There are many parents who have never been in the Sunday School, who do not even go to its most delightful functions. Have you ever been there? It is a delightful place to go. Once a good woman said to me: "Do you ever go to the Sunday School?" The next Sunday morning I said to the children: "A good woman said to me, 'Do you ever go to the Sunday School?' Now, what does that prove?" A bright little boy held up his hand and said: "It proves that she don't go." Oh, parents, manifest a sympathetic interest in the Sunday School. Oh, teachers, have a sympathetic interest in the home!

Another element is that of co-operation with regard to the child's spiritual life. Do you know whether that child in your Sunday School class belongs to the church or not? You ought to know. There should be co-operation. There should be covenants of prayer with regard to this. If parents of children and teachers of children will co-operate in covenants of prayer in regard to the child's salvation; if they will each speak a word in season—a word in season spoken in the home and in the Sunday School—just as certain as that the mighty Spirit of God moves along the line of co-operation, will that child be born into the Kingdom of God.

3. And so another fundamental factor in the solution of this problem is not only the religious home, not only a right relation between the home and the Sunday School, but a vital union between the home, the Sunday School and the church of the living God. Let there be that vital union, and you will see the home represented by the parents and the children; and you will see in the House of God the teachers of those children. Do you know there are teachers in the Sunday School that rarely ever come to church? And here is a startling statistic given out by a church, that only 5 per cent of the children from the Sunday School ever go into the House of God. The time was when the church was remarkable for the presence of the children. Where are they? They are not found in the House of God. Is it possible that we are going to let it be said that only 5 per cent of the boys and girls are seen in the House of God? Who will be elders and deacons in the House of God after a while? Who will be the teachers in the Sunday School? Who will be the leaders in the religious life of the community? Who will fill the pulpits of the churches, unless something can be done to stop this drift from the Church of God?

So I say one of the fundamental factors in the solution of this problem of the child is a more vital union between the home and the Sunday School and the House of God. Oh, that we might come to the time like that which characterized the days of our forefathers, when the fathers and mothers, with their children, sat together in the House of God. Oh, father and mother, the time will come when that boy of yours has gone utterly astray, that you would give your very right arm if you could have him by your side in the House of God. Children, the time will come when your father and mother have passed away; when you would give your very eyes almost if you could sit with them in the sanctuary.

May God impress upon our hearts these fundamental factors in the solution of the child problem.

Wiring of The Stars

REV. JOHN ROBERTSON, D. D., GLASGOW, SCOTLAND.

Text: "For there stood by me this night the angel of God, whose I am, and whom I serve." Acts 27: 23.

They "determined to sail into Italy." And the judge marked it down in his notebook;

and the skipper of the vessel marked it down in his; and the sailors and the soldiers marked it down in theirs; they had an "engagement to sail into Italy." So you—you have got a little book in your vest pocket, and opposite a certain date you have a certain engagement. Did you ever think, man, that you may never fulfill that engagement? The winds of the earth have to be consulted; the waves of the sea have to be asked. You and your puny resolution are like a man with a straw trying to put back the onward rush of the incoming tide. What are you amid the forces of earth? What are you that you put down any engagement without, in big letters, a "God willing," or "weather permitting," or "if spared," I shall do this?

God heard the determination, and he raised the winds, and he raised the waves, and they were caught in a storm; and now comes a scene. The sailors hurry to their bunks, and they get out the little heathen god that they forgot about in calm weather. One man believes in Jupiter, and, lo! he has got a little wooden image of him, and he prostrates himself before Jupiter: "O, save me, my god!" Another man is under the guardianship of Jupiter's wife, and he says: "Juno, you have got more power, I believe, than Jupiter; help me!" And another man believes in Venus, and another in Mars, and another thinks he has it when he says to Neptune—that is the god of the sea: "Oh, Neptune, let me off this time, and I will be very religious when on shore again, and I will bring some of my wages into the temple, and I will say: 'Priest, here is a thank-offering.' Oh, Neptune, save me!" Every man has his god.

Paul and Luke and Aristarchus are also putting requests to their God: but there is no visible presence, there is no image seen, and the sailors think they are very irreligious, they think them Jonahs, and have brought the storm. But now Paul stands up. "I have got it. I have got the answer; I have got the pledge of safety from God." What is it? It is a promise: "There stood by me this night a messenger with a promise, and that is the comfort." "Ah, but I can't see your promise," says an old salt; "I would like to see those waves get less noisy in their dash; I would like to hear the fall into softness of those howling winds; the promise, where is it? What is a promise? It depends on the promiser. A promise is either great or little, every thing or nothing, according to the promiser.

The husband promised that after business was transacted in the large city he would be home at a certain hour; and he meant it. And the wife, in her watching, looks at the clock, and the slow hands move, and the hour for his arrival has come, but no footstep on the stair. Yes, there is a footstep, but not his. The door opens, and here is the minister—at this time o' night; and her heart fails within her as she looks at him; she feels something has happened. "Oh, my poor woman. I am sorry for you!" and she falls a huddled heap at his feet. The train ran off the embankment, and they were bearing his mangled body on a shutter down the street.

Hush! the promiser is a man, and the promise is broken.

A sunset, and the river ripples its way in the twilight, and there is a heart there being pledged to another. And they lave hands in the same stream, and they exchange Bibles, and by the running river do they swear fealty and fidelity. He is going away to Australia, this young man, and he says, "I will come back—you never fear. I will make my fortune in that land of the south, and I will not forget you, dearie. Don't fear, I am true." And the lassie folds it to her heart, and she trusts him. But what has come over her? The bloom has died from her cheek, the once bright eyes have grown dim, what has happened? As she wanders by that streamlet in the sunset again, she sings in a sorrowful refrain:

"Ye banks and braes o' bonnie Doon,
How can ye bloom sae fresh and fair?
How can ye chant, ye little birds,
And I sae weary fu' o' care?"

He is false, he has forgotten you, and you go down to the grave hiding in your heart, like a poisoned arrow, that broken promise. He was a man fickle as a rainbow and weak as a reed, and he has forgotten you.

Oh, but this is a promise not of a man! or we would not accept it at all; this is a promise of God, and God is not a man that he should lie, neither the son of man that he should change. Hath he said, and shall he not do it? Hath he spoken it, and shall he not make it good? Ye're right, Paul; to hide in the strongbox of your heart, this promise of safety—for it is God's.

1. Now, in this text, you notice, Paul declares—what every minister should be able to declare as the kernel of his work, as the spirit in which he does it—Paul declares his connection with God, that he has a grip of infinity, that he is a man that lives not in the seen but in the unseen: "There stood by me this night"—not a man, but—"the angel of God," a messenger from heaven. So the road is open from heaven to Paul's soul.

Is it open to you? Have you got an open route to God? Preacher, hearer, minister, elder, deacon, is the road open? Can there come to us in all verity an angel of God with the soft light of this morning? Are we converted? Have we connection with God? Is the road open?

2. Look for a moment at the special nature of this vision. The angel "stood by me," said Paul. He does not object at all to speak of himself sometimes; he has a holy boast about him, this man, and it is no presumption in him. Why? Because it is true. Presumption comes in when it is untrue. But Paul stands up in all the holy egotism of his sincere heart, and he says, "There stood by me this night the angel of God." He claims a special relationship with heaven. We believe, and rightly, in—and woe to us if the day come when we let slip belief in—special Providence, special relationship to heaven, special claim, special result, special prayer, special answer—everything is special with the child of God. Sometimes you notice from the

main wires of our telegraph system a single wire following this hedge-road. It strikes off from the city communication, and it goes up the avenues right to this mansion. Who is this that presumes to insert into his house a special wire of the nation's electricity? He is my lord duke; he has got influence enough, he is a minister of the government, and he has got a special wire and a special dial and a special clerk and a special power of controlling that single wire for his messages. So, from the main wires of God's love and mercy, there has come to my heart, blessed be God! a special wire. He has fitted up in my soul a special way whereby I can approach him; and you do not interfere with that wire of mine, you do not interfere with this special way by which I approach the Master. Don't you see it? You do not jostle me, I do not jostle you, in the approach to the Saviour. You have got this morning, child of God, a special wire of communication with heaven—have you heard in the heart of you the click of the needle; have you this morning sent a message up to the stars of God's abode by that special wire? Is it ever used? Is it magnetized by use of the full energy of action? The crowd know nothing about it. You can see the wires in our Glasgow streets, but there are tubes immaterial, spiritual, that are one gigantic network in this commercial capital of Scotland, and they are reaching up to God; and if we had spiritual eyes we would see the contact with you, and with you, but alas! none with you, Christless, prayerless soul, none with you. The communication is with the Christian alone. We are all, if children of God, specially connected, and we can call up God, we can summon attention in the courts on high. We can wire the stars.

Have you got this special communication with God? If so, Christian worker, this year is to be a grand year of applying to God for strength and help and fruit, and if we can stand here patiently till the index signal reply, all will be ours for we are Christ's, and Christ is God's, and "My God shall supply all your need according to his riches in glory by Christ Jesus." We wire the stars, and blessed be God, the lightning of the spheres flashes down his reply. Yes! Yes!

3. Then there is a peculiarity in this to be noticed—the angel "stood by me," I visit your house. "Won't you take a chair?" "Oh, no, I have just a minute to stay." Hat and umbrella in hand I have hurried up the stair; here I am, but not to sit down. "Why?" "Because just a minute will see me out again; I just had a little word to say to you; no, thank you, I really won't sit down, I am in a hurry, and I will just go—good morning!" Ah, the angel felt choked in this atmosphere. It was a hard commission he had to perform, and he came down, down, where the Master felt it hard to live, and he stood by Paul. "Won't you stay, holy angel?" "No." "Won't you sit down?" "No." The angel "stood," and the very wings of him never stopped rustling, so eager were they for their flight again to the purity above. That was a lesson for Paul, and it is a lesson for you. If

Paul had had this vision every day of his life, he would be an unhealthy Christian type for you and for me; he would have had privileges that would have shut us out from the throbbing humanity in his epistles. He felt darkness as we do; the Apostle felt despair and disheartening as we do; the Apostle felt the responsibilities of his own work too great for him just as we do. Real communion is not a matter of the visitation of angels, ten thousand cohorts of them; it is not matter of cohorts. Luke was a Christian on board, he didn't get an angel sent. Aristarchus was a bright young fellow, a warm convert; he didn't get an angel sent to him, but they had equally a grip of the reality of the promise brought by the angel.

4. "Whose I am," says Paul. He said to himself, "Now is the time to give a word for the Master. Jupiter, what is he? Why, if it were not for hurting feelings, I'd take him by the nape of the neck—the wooden neck of him—and fling him overboard. What is Venus? What is Juno? what is Neptune?" God hears the testimony, "Whose I am"—right in the teeth of the heathen sailors, right in the teeth of the stoical, sceptical centurion, right in the teeth of all men—"I belong to God!" Paul takes pride in that. You notice that the very first word in his every epistle after his own name is *doulos*—"Paul, *doulos*," slave; he glories in it. The Romans fastened a little slip of brass on the ankle of the slave, and on his wrist, and on the slip of brass on the wrist was the name of the owner and the word "slave" with it; and in the forum, in the marketplace, the slave with the glitter of that slip of brass had to step aside to the slaves' quarters, and the proud, haughty Roman drew in his toga as the slave went by; "My slave, keep to thine own side of the pavement, please!" Ah, but Paul took a pride in the glitter of that piece of brass; it was his cherished honor. Paul prided himself, boasted himself, in being the slave of the Master.

5. "Whom I serve." I have to do with Christ, not with you; I have to do with the Master, not with you; not with man, but with God. Oh, get a hold of that! We need in the holy independence of spirit, in the keen, manly tramp along the pavement of time, to repudiate all shackling. I belong to Christ, I get my orders from on high, and the strength to carry them out, "Whom I serve." Your minister doesn't serve the session, he doesn't serve the deacons, he doesn't serve the congregation; but he serves Christ. And what is the hardest work we get? Salvation work. If we were more taken up with the work that is to be done here, we would have less time to pay attention to others' work. There is a great deal to be done, and the sun is getting low in our own souls.

Mark Twain, while visiting a friend, was asked his opinion of a new marble bust representing a young woman coiling her hair.

"Very beautiful," said the humorist, "only it isn't true to life."

"Why not?" asked the owner.

"Hasn't got her mouth full of hairpins," said Mark.—*Western Christian Advocate*.

A Man's Market Value: A Baccalaureate Sermon

REV. SILAS S. MAIN, CENTERBURG, OHIO.

TEXT:—"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before obscure men."—Prov-
erbs 22:29.

At ten years of age Benjamin Franklin was cutting wicks for tallow candles in a Boston chandler's shop. At seventeen, on a Sabbath morning, we find him trudging through the streets of Philadelphia, with all of his earthly possessions on his back and in his pockets. The sum total of his assets consisted of some old clothes, one silver dollar, a shilling in copper coin, and—himself. As he passed by, a girl who afterwards became his wife, looked out of the window, and laughed and made sport of the grotesque figure of young Franklin.

But that sturdy youth had learned the lesson that all must learn, that there is in every life a work to be wrought out which places upon that life a market value whether we will it to be so or not.

And with this thought in view he applied himself diligently to his work. His abilities were soon recognized. He rose. By and by, he became the founder of the University of Pennsylvania and of the American Philosophical Society. And a little more than half a century after that Sabbath morning when we saw him walking through the streets of Philadelphia, the ridicule and comment of a maid, we find him standing before the king of France, the accredited ambassador and representative of the United States of America.

Joseph was diligent in his business, and while in obscurity he never lost sight of the fact that there was in him something to be molded and developed into character and value, and like Paul "forgetting those things which are behind and reaching forth unto those things which are before, he pressed toward the mark for the prize." And with his desire to be simply a manly man he rose from the prison cell to the throne of Egypt.

Daniel was diligent in business and, ever keeping in mind that the All Seeing Eye, whom the sun, moon and stars obey, and under whose watching care even comets perform their stupendous revolutions, discerns the inmost recesses of the human heart, he passed from a life of slavery to the premier-ship of the Babylonian empire.

Nehemiah was a man of integrity and diligence; made labor honorable and dignified, and passed to the glory of a rebuilt Jerusalem and a restored Jewish throne.

Let us give the word "business" more than a technical meaning in this text. Let us make it more than a bargain and contract. Let it stand for one's vocation in life, whether it be a trade, or a profession, or a calling; whether one sells goods or teaches school, or works at manual labor for a daily wage.

1. And now my first word to you is that every boy and girl, young man and woman, should have a purpose in life, and whatever your distinctive life work is, that is your business.

God has not sent us into this world merely to have a good time. We are here for something more than to ornament society. Living is not playing. God has ordained work. He has set aside six days out of seven for that purpose. Work is a blessing, and it should be taught in every school, proclaimed in every church, talked in every society where young men and young women congregate, that work is the duty of all, that it ennobles and dignifies.

The Christ himself took his place in the ranks of the working classes, and from that time it has been hard for a young man to get into better company than that of the working people. The man who undertakes to build up his fortune or place upon himself value and character without persistent, hard work, no matter in what line, will find when too late that he has failed.

2. The men who have made their mark in the world, the men who have built up this nation, were strong, brave, industrious, sturdy, and incessant workers, who knew the value of time, and who put their energy and virtue into the foundations of our government.

3. When you have settled the question of your life work, move forward with a determination to be the master of your calling, and do not let your business master you. Do not let money-making be the chief end of your life. Do not let your soul dwindle down to the dimensions of a dollar.

Remember that the man who has given his life wholly to money-making and gathering about him stocks and bonds at all hazards, is as much a slave as any that picked cotton on a southern plantation, and his market value is estimated only by the number of dollars he possesses; which is not a very high estimate to put upon a human soul; but surely his life has been a failure, for there remains nothing beautiful to perpetuate his memory when he is gone. Then remember that there are duties to home, to society, to church, and to Almighty God, the beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

3. I bid you go forth to represent righteousness as the supreme ruler of human conduct, and the Holy Bible untrammelled as your life's guide, for as the Psalmist has declared: "Thy law is the truth."

Ask at the outset and at every step, as Paul did, "Lord, what wilt thou have me to do?" Get Christ's standard of right into your heart, and conform every thought, aspiration, choice, and purpose to that end.

Let it be one great aim of your work for the world to bring men up to this same Divine standard.

By so doing you will do your part in bringing mankind into harmony with one another and with God, and you will bring in the reign of love, happiness and peace.

4. I bid you to go forth to illustrate the law of self-sacrifice. I want you to remember that man in his fallen condition is incarnate selfishness, and that this selfishness is infinite folly and bears in it the causes of universal wretchedness and ruin. Understand that you doom yourselves by failing to conquer

self; bring men to understand it that you and they may escape the ruin and reach the true nobility in stature and the real success in achievement. Sacrifice of self must forever be the price of everything that you really need and that the world needs.

I bid you go out to use everything God gives you—time, talents, wealth, position, culture—for the advancement of the glory of God in redemption. If you would reign with Christ you must enter into his great plan for the saving of the world in this life.

Make his view of things your own. Let the truths that illuminated his soul shine into yours. In all things "Have that mind in you which was also in Christ Jesus."

In your better inspiration and work for Christ, as prepared by these years of Christian instruction, is to be found in part the remedy under God for the evil of the times. God by the signs of the times calls all our youth of Christian training to the glorious task.

Your instructors have labored diligently for these years to prepare you for it. God has poured out his Spirit so largely upon our school to gird you for it. Through your larger furnishing and devotion, if you are true to the Christian principles you have been taught, there is so far hope for our modern society and the placing of a higher market value upon men in this life, and the saving of the whole man.

As educated men and women you go forth, with a great multitude at this graduation season, to help the world to right ends.

Remember the Christ's standard of manhood is the only true one from the point of view of reason and revelation. All the world will be awry until men adopt it and live by it. Permanent rejection of it will inevitably be fatal to all the highest and brightest hopes of human progress. Character is the supreme criterion.

Write, then, over the archway of your hearts, over the portals of your office, and your home, "Diligent in business, fervent in spirit, serving the Lord," and in the joyousness of this earthly service for Christ you shall find a bright prophecy of the opportunity and the work that shall be yours in the immortal realm above!

Young men, graduates on this platform, it is as we live thus that we not only accumulate property on earth, but likewise lay up for ourselves treasures in heaven, where moth and rust do not corrupt and where thieves break not through nor steal.

And when at last there is no more the rush of trade and bustle of toil, when the shop and the office and the stock exchange are all behind us, and the last great note is falling due, we shall not be bankrupt, for we shall have the wherewithal to meet its obligations.

In the words of Horace Mann, the great educator, when addressing his last graduating class at Antioch College: "Remember, I beseech of you, and treasure them up in your hearts, these, my parting words. Be ashamed to die until you have won some victory for Christ."

"Seest thou a man diligent in his business, he shall stand before kings," and at last he shall stand before the King of kings.

You, my friends, members of the class of 1909, by the simple fact of your graduation, are sent forth. You are sent forth, from and by our schools, into the world. There is a sadness in these parting hours and yet for these parting hours you and your teachers and instructors have labored. These days are the point whence you will go forth on the divine purpose into the waiting world. Your pathways will more and more widely separate as the days increase. But also as the days increase, your pathways will converge, and at the same point of time in the future you will again come together at one and the same point in space.

And may you go forth to its farther borders with the same courage, strength, hope and triumph with which you leave our schools, only with a courage more brave, a strength more strong, a hope more victorious. Thus may the Holy Writ which tonight I speak to you: "Seest thou a man diligent in his business? He shall stand before kings," be at last translated into these words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And upon each of you may the benediction rest:

"The Lord bless thee and keep thee:

The Lord make his face to shine upon thee and be gracious unto thee:

The Lord lift up his countenance upon thee and give thee peace."

The Conquering Woman: A Baccalaureate Talk

REV. SMITH BAKER.

Text:—"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Why should a young woman when she is married feel that the end of her ambition is attained? Why cease to grow in mind, heart and ability? Why should not single young women keep on in the development of their powers after school days? Why simply seek to have a good time and catch a husband? Why should any girl, however poor and homeless, working in store or mill, simply work and no more? Only be a machine and, like all other machines, grow less and less the longer she works? Why use all of life to pay one's board? Why should not a young woman have a plan for the future? Why not lay up a little money? Why not have a trade or profession and some aim in life? This is the first thing with a conquering young woman; she rouses herself from a life of listless sentimental dreaming into some definite endeavor.

1. The conquering young woman perseveres. There will be obstacles in the way—poverty, poor opportunity, or position self-sacrifice, and, most of all, a feeling that you "can not do it," or "it's no use," or "won't pay," but push all these things back and press on. Remember that young women with as poor opportuni-

ties as you have, have conquered. Persevere in the defensive, in the not doing, in the refusing things which seem no harm at the time, but the tendency of which is evil—the pleasures which require late evenings, late nights, yea, early mornings, the excitement of the theater, the ball-room. You ask what harm? The majority of young men who break down and die are killed by some kind of dissipation; so the majority of young women who die are killed by the over-excitement of pleasure. What dissipation is to man, that pleasure is to woman. The conquering young woman rises above these things and preserves her strength, her youthfulness. They who would have the elasticity of youth at fifty must not waste their nervous energy before they are twenty-five. The first great battle in life is the defensive—keeping the foe out. More than one-third of our young women lose their health or lose their characters before they are thirty. He that endureth to the end shall be saved, applies to this life as well as to the life to come. We all drift downward and the first victory is to overcome the natural current of our lives. It is sad to see a young man losing his firmness and his grip upon higher things and backsliding, but it is sadder to see a backsliding young woman, one out of whom the spiritual life and zeal seem to be dying, as the beauty goes from the tree at the roots of which a worm has commenced to eat.

There is also aggressive battle. The young woman must not only stand firm, but press on. This requires will power. It is the living with as little exertion as possible that withers human nature. The most our faculties need is exercise in order to grow. Be determined to be somebody; put beneath you the feeling that because you work for a living there is no advancement for you. It is all false. More young women who have wealth fail and are nobody, in proportion to their number, than of working girls. The character—virtue, energy, sensible intelligence and usefulness—of those who work for wages is as high as that of the daughters of culture and of rich parents. A pure, self-reliant, ambitious young woman finds admittance into the best society—is honored and respected in any church. Everybody admires a young woman who makes something of herself. If your idea of "being somebody" is to ape the rich and imitate others, then you will be "nobody," for no one is such a laughing stock to everybody as the girl who efforts and tries to dress like richer girls and talks about moving in such and such society. Everybody makes fun of her and she has not the brains to see it. There is only one woman more silly, and she is the laboring man's wife, who puts on airs and tries to live in style as though her husband was rich. Away with such nonsense! The best society need not be the highest. The highest apples on the tree are apt to be sunburnt; the lowest milkweed; the soundest, sweetest, are found in the middle. The best society in any or country is open to every bright, brave, Christian young woman.

2. The conquering young woman masters her own nature. She does not yield to the feeling, "I was born so and I can not help it." The new birth is given us to overcome the evils of our natures. You are naturally quick-tempered; God will help you to conquer it. You are uncharitable; you can overcome it. God will help you. You are naturally stubborn and you mistake it for firmness, but you can conquer it. Or you are jealous; you can master it. Or you are odd; you can rise above it. The most quick-tempered, fault-finding, fretful and odd person you ever saw is not so in presence of those whom she reveres or fears; hence she need not be so in the presence of any one. This impulsiveness is not a sign of a strong nature, but of a weak one. You must not be surprised if people call it "ugliness." A rich uncle once spent the week at the home of his niece; when he was about to leave, her husband called him one side, saying: "Can not you make your home with us? I wish you would." "Why, no, indeed; but that will make no difference, I have remembered Annie in my will." "Oh, that's not it at all; but she is so cross when we are alone, and so loving when you are here, I'd rather have you with us than all your money." There are many people who rather conquer the devil in other people than in their own hearts. The persons of sweetest, calmest lives are not those of least temper and will, but such as with strongest will and most intense temper have conquered their own nature.

3. The conquering young woman rises out of herself and leads a useless life. She chooses some line of doing good. She does not wait to be called upon, or appointed; but seeks some young, or poor, or sick, or ignorant one as the channel for the manifestation of her love to God. She conquers selfishness. She is not constantly asking the question, How can I gain this or that, or enjoy this or that or the other? but whom can I assist, and what can I do? Her life is not a stagnant pool, but like a singing brook, ever receiving and ever giving; and because she thus arises above self, she has the deepest, sweetest pleasure. The more she conquers the more she can conquer. Every victory makes the next easier, as in every mastery of a music lesson the next one is half mastered. Thus in conquering evil; every sin resisted gives more power to resist the next one, and in rising above the stupidity of one's nature, each time gives strength for the next time. Doing good is also a thing of growth. Doing good increases the power to do good. A useful life is a constant victory.

Sweet singing is the result of conquering; beautiful painting is a conquering; a lovely disposition is a fruit of conquering—usefulness is constant conquering. Let every young woman stand firm against evil—press on to know and be—go out of herself in generous living, and by the grace of Christ she shall go on conquering and to conquer loved by men and honored of God.

Choked With Thorns

REV. J. H. JOWETT, BIRMINGHAM, ENGLAND.

Text:—"And some fell among thorns; and the thorns sprang up with it, and choked it."—Luke 8:7.

"Some fell among thorns," and the soil was unable to sustain both. That is the principle. The capacity, the resources of life are limited. We recognize the principle in the department of the mind. Here is a general medical practitioner. He has studied with equal attention every organ and function in the body, and in no particular direction has his study brought forth fruit unto perfection. His mental resources have been distributed over too many subjects to make it possible for him to be distinguished in relation to any. But take a specialist, who has limited his study to one particular organ—say the eye or the ear. By the concentration of his resources his knowledge comes to maturity. The mind-stuff is not thinned out in the creation of a large number of mental weaklings; it is husbanded for the sustenance of one strong and influential product. The specialist grows one plant in his mind soil; the general practitioner grows many.

Our Saviour declares that the same principle is operative in the human heart. The heart resources are limited. If we distribute them over many things, we shall "bring forth no fruit unto perfection." Every additional thing we plant reduces the general strength. He wants us to be specialists, and to grow wheat only. But we are very prone to attempt to grow wheat and thorns, and the result is a religious life at once weak, languid, and sickly. The wheat is enfeebled and robbed of its sustenance by the introduction of thorns. We cannot grow good wheat, if we also grow thorns. What kind of thorns do we grow? The Master names three.

1. "The cares of this world." There is a small but very fatal species of this thorn called Fretfulness. Once fretfulness establishes itself in the heart, the task of uprooting it is analogous to the task of uprooting chickweed from your garden. It is small, but most prolific, and makes a terrible drain upon our resources. We are very prone to forget the devastating power of little frets. Two hundred and forty pennies will run away with a pound quite as effectively as eight half-crowns; and there are people, who have not eight big anxieties in the life draining away their strength, but who have two hundred and forty little frets; and these accomplish the same impoverishment. There is an immense amount of moral energy and force extracted from the heart by sheer fretfulness. Many a man who gives way to the devil may trace his collapse to the exhausting influence of fretfulness. There is a word of the Psalmist, which indicates startling moral insight, and reveals a profound moral truth. "Fret not thyself . . . to do evil." That is what fretting leads to—evil doing! We can so reduce our moral

force by fretfulness, so strain and weaken our spiritual garrison, that the citadel of our heart becomes a defenseless structure, and the tempter has easy entrance and possession, and leads us away captive at his will. Fretfulness diminishes spiritual force. It sucks away the thought and energy which ought to feed religious impulse and endeavor. To return to the Master's figure, it is a thorn among the wheat. It drains away the food-stuff from the higher nature, and disables us from bringing forth any good impulse to perfection.

2. "The deceitfulness of riches." Here is another thorn. Fretfulness cheats the heart of the thought which ought to feed the spiritual life. Riches, in most subtle deceitfulness, cheat the soul of the same bread. How do riches deceive men? Men are deceived as to when a normal and healthy desire for wealth passes into avarice. Their thought becomes so absorbed in the pursuit of wealth that they have none left to determine their moral whereabouts. While they are increasing in one kind of wealth, they are being secretly despoiled of another. The tempter puts gold in their hands, and while they are riveted in contemplation he strips the gold from their hearts. He deals with men in much the same way as we sometimes deal with little children. There is your little one, who has somehow or other got hold of your gold watch, and is playing with it on the hearthrug. The problem is, how to get it away. You do not make a violent grab at the treasure. You take something else of most trifling value, and seek to engage the child's attention by that; and while the attention is diverted, the greater treasure is quietly taken away. That is how we are treated by the devil. He diverts us with a toy, and then despoils the heart. "While men slept, the enemy came." Riches seduce our thought, and we lose our souls. The master calls this "deceitfulness of riches," a thorn which sucks up the thought, the attention, the aspiration, the resolution; and so good impulse does not grow and come to maturity; it dies down and passes away.

3. "The pleasures of this life." This is another of the impoverishing thorns—voluptuousness of living, sensational living, a living in sensation, a living in the external senses, in the outside of the life. The pleasures of the senses are not to be despised, but we are not able to abide in them. The passages in your house may be very beautiful, but you do not live in them.

The passage leads into the living rooms, and there you abide. We are tempted to abide in the passages of life, in the body, to have our thought absorbed by the flesh, and to have no thought and prayer in the secret place. "She that liveth in pleasure is dead while she liveth." She has strayed so long in the passage that the fire has gone out in the living room. She has dwelt so long in the senses that the fire has gone out in the heart. That is our snare—to give so much thought to the "pleasures of this life" that we have none for "the pleasures at God's right hand." That is the thorn which chokes the wheat.

Growing Wings : SEEN ON TO CHILDREN

REV. JAMES LEARMOUNT, ENGLAND.

One day my wife and her maid were out in the back garden taking the feathers out of an old cushion. Many of the feathers were blown away by the wind, and the garden was covered with them. It seemed a hopeless task to attempt to gather them up. As soon as they came back into the house we saw a beautiful sight. Dozens of sparrows came, and as it was the time for nest-building, they carried off all the feathers. Each bird tried to get as many feathers into its mouth as possible—sometimes carrying half a dozen. Then, as they came back, they would alight on the wall, look up, and chirp, as though saying "Thank you!" to God. I wonder if the birds can praise God. David thought they could, for he said once when he was calling upon all nature to praise God—"and birds of wing." One thing is very certain, you can, and you ought!

I once shot a bird with my air-gun. That was the single unkind act I ever remember doing to a bird, or any other dumb animal. I didn't really mean to shoot it, I only meant to frighten it—but that was unkind, too, was it not?—but I did shoot it. I can almost feel that shot myself to this day. I could not go and pick it up, and some one else had to go and bury it. It upset me very much, and I didn't eat any food that day. Poor little dicky bird! And do you know Jesus was sorry, too? Not a sparrow falleth to the ground without our Father's knowledge. He cares for them. But I think Jesus must have been sorry for me, because I did such a cruel thing. He does not like us to do wrong. We are very precious to him. He said, you remember, "Ye are of more value than many sparrows." Christ would not hurt a sparrow, and we must not hurt them either.

"When you find a nest,
Wee, wee birdies in it,
Leave them; that is best,
Love the little linnet.
Spare the modest lark,
Which, from dawn to dark,
Singeth in the blue,
Unto God and you."

You have, perhaps, heard the song of the sparrow:

"I'm only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

"I know there are many sparrows—
All over the world they are found—
But our Heavenly Father knoweth
When one falls to the ground.

"I'm only a little sparrow,
A bird of low degree;
But I know that the Father loves me,
Dost thou know his love for thee?"

Yes, I wonder if you do? If you do love Jesus, then he will help you to be kind, and not throw stones at the birds. I think it is beautiful just to do what Jesus would do in everything! Don't you? We place bread in our garden every day for the birds, and as I look at them feeding, I look up and thank God that he lets us help him to feed the sparrows.

An old story tells us that when Jesus was only a little boy, just seven years old, he loved the birds, and one day he took some clay, and made birds with it—clay birds. Then he said to them: "Go up into the air and fly; nobody shall kill you." And they flew away singing praise to God.

There is another very beautiful story about the birds. It tells us that when the birds were first created they had no wings. God made some wings for the birds, and put them down beside them, saying, "Now come and take the burdens up and bear them." The birds without wings were very beautiful, their feathers were delightful, and they could sing—but they could not fly. The story says that the birds took up the wings in their beaks and laid them on their shoulders! Oh, what a weight they did seem! But they gradually got used to them, and folded them over their hearts; and, wonderful to relate, the wings began to grow, and they were able to fly with them. The weights became wings! That is a parable. In front of you lies your life. There will be many hard things to do, many a cross to carry. Christ says to you, "Take up every difficult task, every unpleasant duty, every cross; take them up one by one." You will often think that you cannot bear them. Try! Trying develops wings. The cross will turn into strong pinions that will carry you over every trouble, over every sorrow, over every difficulty; and by and by these same pinions will enable you to overvault the dark valley of death, and then you will awake in his likeness, and find yourself to be a very angel of God! Take up every duty. Obey your parents cheerfully. Trust in God. There is nothing too hard for him.

The Rev. Frank Parkin, a Methodist pastor in Philadelphia, had a Sunday night praise service in which the ten favorite hymns of his congregation were sung. Each member had been asked to name by ballot his ten favorite hymns. These ballots were carefully counted and the ten hymns having the highest number of votes were selected for the service. "Nearer My God to Thee" and "How Firm a Foundation" were a tie for the first place. This will surprise many who would call "Jesus Lover of My Soul" the hymn of first preference. It is an interesting fact that 267 different hymns were mentioned in the voting.

"The time will come," remarked a skeptic to the philosopher, "when men will no more believe in God than they now believe in ghosts." "Should that time come," was the rejoinder, "they will begin again to believe in ghosts." And this time does not need to come. It is here already.—*Our Hope.*

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706-712 Caxton Building, Cleveland, Ohio

Subscription: In U. S. and Mexico, \$1.50 per year.
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The editor of The Expositor possesses the Old Testament Tissot, and he would not sell them for the price at which these wonderful books are offered on page —, opposite the title page. The publisher has not sufficiently emphasized their size—each of the two volumes is 11x13½ inches, nearly two inches thick, and contains illustrations—117 of them—in original colors, many of them full page—8x10 inches or more. The artist spent many years in Palestine and he posed his subjects in the original scenes, and spent much time in securing the type of Jew who had changed least from Bible times. It is not the ideal of an artist alone, but the reality of the Bible student. It is, no doubt, the closest to the actual representation of Bible events.

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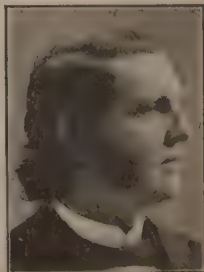
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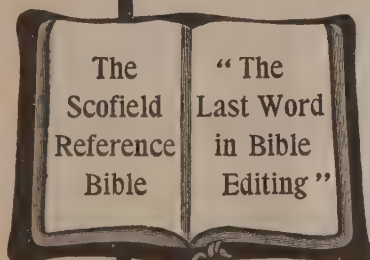


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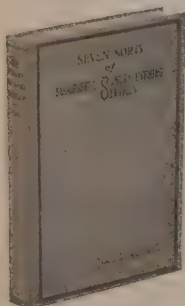
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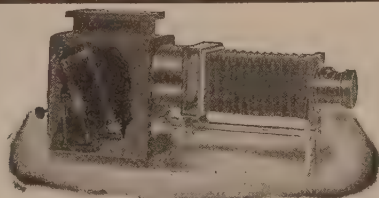
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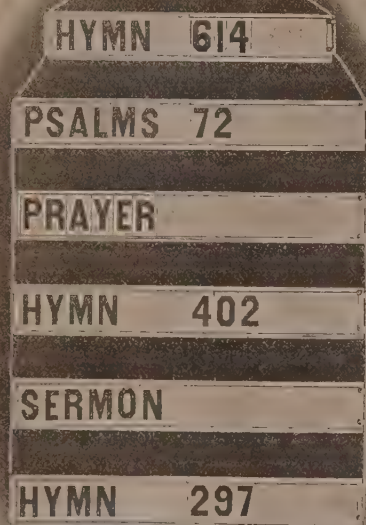
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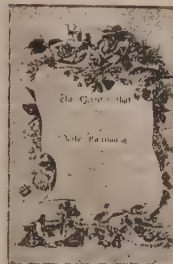
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THE INIQUITY OF THE CIGARETTE. BUSINESS.

Below is a clipping I have taken from the *Union Signal* of April 29. It is taken from a letter from one of our missionaries in China, Katharine L. Stevenson. If it does not make your blood boil after reading it you can not well boast of belonging to—

The land of the free and the home of the brave.

Here is the extract:

The cigarette is the most immediate and deadly foe of the youth of China today. It is being imported in vast quantities, and is also being manufactured to a greater or less extent in the empire. I have seen tiny little fellows, apparently not more than three or four years old, walking on the streets puffing cigarettes. Saddest of all, the habit is growing alarmingly among women and girls. The tactics of the American Tobacco Co. in China are such as should call forth the denunciation of every right-minded American citizen. They enter new territory over all the empire, even the smallest villages, and give away to every man, woman and child whom they meet a package of cigarettes. They have boasted that the Chinese people simply must learn to smoke cigarettes; that they have taken the matter in hand so thoroughly that the people can not escape the habit. The citizens of one small city resented these methods and publicly destroyed the cigarettes. The company appealed promptly to the authorities, and the citizens were punished. Not discouraged, they adopted another method of warfare. They had posters printed setting forth the deleterious effects of the cigarette, saying that they were poisonous, giving, indeed, some of the scientific facts which we give at home, and these posters were placed in conspicuous places about the city. The American Tobacco Co. promptly appealed to the consul for protection of their sacred vested rights. The consul was weak enough to yield, and a protest was made to the taotai, or local governor. He in turn yielded, and the placards were ordered taken down. Is it not a shame and a disgrace that a company coming from a western Christian nation will not allow a Chinese city to protect itself? I do not know what methods can be taken at home; but I am earnestly hoping and praying that something may be done to check this arrogant corporation before it shall have totally ruined the Chinese of this generation.

A CHILD TEACHES THEOLOGY.

Andover Theological Seminary was broken up by that great question of "baptism a saving ordinance."

One day Dr. Colyer, the blacksmith preacher, called up a little girl in the Sabbath School to settle the great question.

"Now Ethel," said the doctor, "I'm going to ask you a question and I want you to be very careful how you answer."

"What must you first do to have your sins forgiven?"

"Well, doctor, I des I'd had to bedin at the beddining and go out and commit the sin."

"No, baby," said the doctor, catching the innocent child in his arms, "You won't have to

commit any sin to be saved—sinless, you'll go straight to God."—*"Eli Perkins" Parable Stories.*

It would seem as if every pastor might read in clear letters, as if it was written on the sky, the call to present the patriotic as well as the religious aspect of the Sabbath. It is not only the Lord's day and the day of rest, but the weekly independence day, without which the annual independence day would no longer survive.

Collier's Weekly has been exposing the havoc wrought in the south by the importation from St. Louis and other Northern brewery centers of certain brands of gin bearing obscene titles and labels, with accompanying advertising matter, composed with no other aim than to arouse the passions of those buying them. These goods are sold principally in the negro dives of the south. A certain company in St. Louis makes and ships into this southern market a brand of gin, "which," says *Collier*, "if I should give its name here, or attempt to describe its label, would debar this publication from the mails."

Remember, these brewers and distillers are the ones who are advocating "personal liberty;" they are the individuals who insist upon reforming the institution of the saloon, of cleaning it up, and excluding improper and immoral proprietors. With the devil as reformer, we fear his attempts at house-cleaning will avail but little. It will be the devil's abode still, with all its abominations and lies. —*Western Christian Advocate.*

WAKE UP.

Many devoted servants of our Lord are tormenting themselves with the fear that they are not "spiritual," or "Spirit-filled," simply because they are not accomplishing certain tasks or achieving certain results which they have placed before themselves arbitrarily. "They were all filled with the Holy Ghost," but none of the "one hundred and twenty" could "preach like Peter." Your work may not be great; your duty may be to seem to fail in the eyes of the world. Yield yourself to Christ, and his Spirit will enable you to do what is better than any self-selected task—his holy will.—*C. R. Erdman.*

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LOVE THE FULFILLING OF THE LAW.

I. Every Man Owes a Certain Duty to His Neighbor.

"Owe no man anything but to love one another." How very few of us take account of any debts we owe in the realm of love! We confine our thoughts of debt to the plane of money, and if all our tradesmen's accounts are settled we regard ourselves "out of debt." But here is the apostle speaking about what we owe our neighbor in the matter of love. When our neighbor has no monetary claims against us he is still a creditor for our love. And to keep back love is infinitely worse than to keep back money. And what is it to love our neighbor?

(1) There is a negative side. To love anybody is to see to it that we do not hinder them becoming morally lovely. We must not put obstacles in their path. If a man has an explosive temper, love will refrain from provocations and temptations which would be like a match applied to exposed powder. The restraints of love are very beautiful, and if we only paid the debts of "refraining" to one another the world would be richer, beyond dreams. "Love worketh no ill to his neighbor."

(2) There is a positive side. Love not only refrains from many things, it actively assists in making other lives lovely with the loveliness of the Lord. And how many requirements are bound up in this simple ministry! Before we can do it we need love-hearts to love the lovely. And we need love-senses to perceive the lovely. We must be able to see the lovely in our neighbors, and we must be able to see how to enlarge and enrich it, so that they may become more and more like the Lord. We must bring a love-atmosphere round about people, an atmosphere in which all lovely things shall grow like the growths of a genial spring. There are multitudes of people whose graces are thin and drooping just because we will not pay our debt of love, and throw about the balmy air of gracious disposition.

II. Our Own Selfish Delights Make Us Forget or Ignore the Debt We Owe to Our Neighbor.

We "have nothing wherewith to pay" our debts to others when we spend all we have "in making provision for the flesh, to fulfill the lusts thereof." There are many people who appear to think of nothing but bodily gratifications and delights. They crave for merely carnal enjoyment, and all their thought and effort go in its pursuit. And so they trample down the finest things in life to gratify their lust. They are like cows which, in order to get a drink at the stream, will crush lovely reeds and rushes, and leave a thousand wild flowers bruised and broken in the way. These people have no concern for their neighbor! They pound the graces and courtesies of life into the mire in order to get their own selfish way. Their motto is: "The weakest to the wall," and "Let

every man look after himself." And so, all round about us, the children of the good Lord are bruised and broken, and are lying bleeding by the highway like the man who was stripped and beaten by thieves on the road to Jericho.

III. The Lord Jesus Christ Is the Fountain of the Love We Need.

"Put ye on the Lord Jesus Christ." He is the only one who can change our self-loving hearts into neighbor-loving hearts. He is the great Magician! He alone has the philosopher's stone which can turn base things into gold! He can transform beasts into angels, haters into lovers, misers into philanthropists.

(1) To "put on the Lord Jesus" arms us with light. We put on the armor of light. Our weapons are sun-rays, grace-rays, love-rays!

(2) To "put on the Lord Jesus" makes us crusaders for Christ. We go out into places of darkness taking with us the love-rays, even the very "light of life."

THE REWARDS OF THE MINISTRY.

No thoughtful person can contemplate the scenes attending the funeral of the Rev. Dr. Theodore L. Cuyler, in Brooklyn, the other day, without concluding that there are compensations in the Christian ministry which can be compared favorably with the rewards of secular business.

Doctor Cuyler was eighty-seven years old, and had retired from the active pastorate at the age of seventy, after serving one church for thirty consecutive years. More than two thousand persons crowded the meeting house of this church for the funeral, and as many more gathered in the streets outside to show their affection and respect for the good man.

This tribute was not a final and impulsive effort to atone for lack of cheer to the man during his life. It was the continuation of regard even to the last possible moment. Had Doctor Cuyler devoted himself to making money, he would have accumulated a large fortune. Instead, he devoted himself to the conservation of all that is good and true and beautiful in his fellow men, and accumulated for himself and for them a large store of that which is imperishable.

So much stress is laid on success, in the sense of getting rich, that many persons find it difficult to look upon a man who has not got rich save with some feeling of pity, if not of contempt. It is desirable that we should all shake ourselves out of this false idea and begin to understand that there are what a noted New Englander has called enduring satisfactions in life which have nothing to do with money.

The love and respect and gratitude of one's fellow men are worth more in the evening of life than those who have them not can realize. Every worthy minister has these rewards, and would not exchange them for much gold.—Youth's Companion.

If you intend to do a mean thing, wait till to-morrow; if you are to do a noble thing, do it now, now.—Dr. Guthrie.

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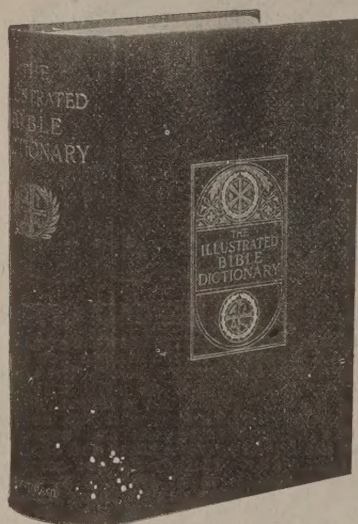
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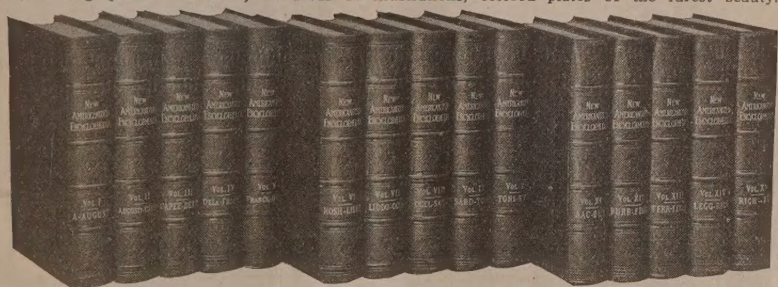
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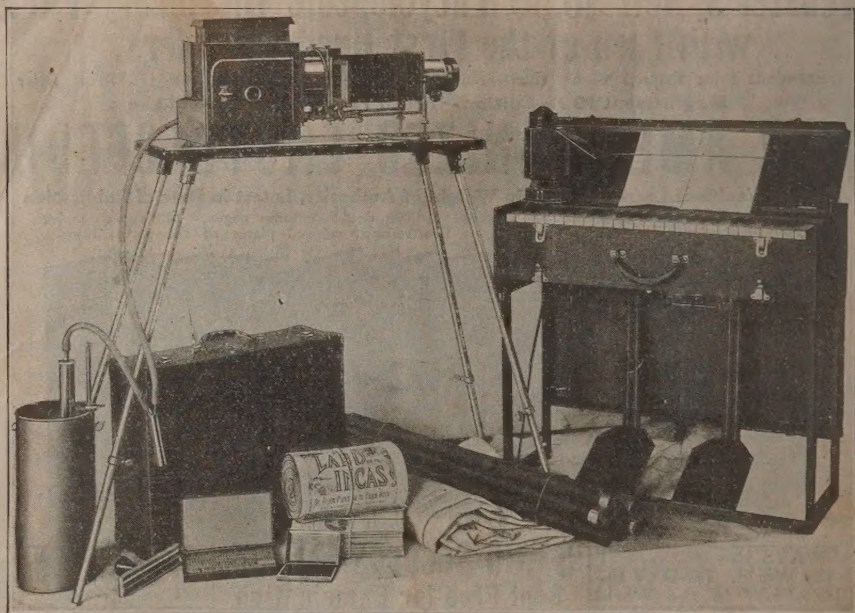
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